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The Gains of Labor

THE change that has been wrought in the position of labor in the last six months is little less than miraculous. That "rugged individualism," of which the unthinking once boasted, can never again occupy the dominant position it once held in American industrial life. We have come to realize that it has generally meant the exploitation of the many for the benefit of the few, through means that outraged every canon of the Divine and human law. "Rugged individualism," in the old sense, has been completely routed. To its place has succeeded a social and political philosophy which recognizes the worth and the needs of the man who works for a living.

The gains that have been consolidated may be summed up under three heads. First, workers have won the right to join with their fellows to form free unions for their mutual benefit. Closely connected with this right is the right to bargain collectively, and this is the very heart of the Recovery Act. Third, the right to receive a living wage in return for labor, given under conditions in keeping with man's dignity as a human being, is now universally recognized. Other gains might be mentioned, but they are in reality connected with the three major victories stated above.

These gains have been debated for years. But until 1933, in this country at least, they were, at best, topics of academic and not of practical interest. A few employers recognized them to the full, and these are the men who throughout the horrors of this economic depression never cut a wage or dismissed an employee. Other employers were willing to admit, as an abstract proposition, the existence of certain rights, but argued that they could never be enforced as long as the majority held out against them. The majority of employers, however, especially

the great industrial and mercantile corporations, absolutely rejected the contention that labor was entitled to bargain collectively, and to enforce its demand for a living wage through its right to organize. These corporations claimed the right to conduct their business as they saw fit, and yielded only under compulsion, when they yielded at all, to the lax requirements of the laws enacted to protect the worker.

On the face of things, there is no longer serious opposition to the gains which have been won by labor. These are embodied in the Norris-LaGuardia Act which forbids the "yellow-dog contract" as against public policy, in a number of State and Federal laws, and, most notably, in the Recovery Act. That all this legislation has an almost unanimous public approval can hardly be doubted. Were all the existing legislation made a permanent and essential element of public policy, the condition of labor in this country would be indeed enviable.

It must not be forgotten, however, that no legislation acts automatically. We learned that lesson well from the thirteen years of Prohibition, during which powerful and unscrupulous gangs successfully defied the Government to enforce the Volstead Act. Nor does legislation automatically achieve the benefits at which it aims, even when it is supported by the larger and better part of the population. Two other elements must enter, of which the first, granting public approval of the legislation in question, is intelligent and capable administrators of the law. The second is the willingness of those upon whom the law imposes a real hardship to cooperate loyally for the common good.

To take the second element first, not every industry which signed a code, signed willingly, or with an honest intention of performing what was promised. One large company signed, it is reported, only after its legal counsel

had pointed out how the requirements of the code could be legally evaded. The wealthier the corporation, the greater, it would appear, is its endowment of brutality and stupidity. Steel and oil have at last signed a code, but it can hardly be supposed that either is convinced at heart of the righteousness of the clause which forces it to deal with a union, should the men wish to entrust their cause to a union. Steel, coal, and oil, have grown rich and powerful on blood and brutality. Until 1933, that policy has been to them in every respect a most admirable policy. Have they broken down their ancient altars and dethroned the gods of their fathers because of a new light seen on the road to Washington? Or have they become the smuggest of smug conformists only in the confidence that legal counsel can rebuild their altars in safety, and once more elevate Mammon and Moloch for their adoration?

Therefore labor's battle for its rights, despite the great field that has been taken, is not at an end. A campaign has been won, but not the war. The war must be continued by the officials of the Government, supported by an intelligent labor-union force, and an enlightened public opinion. For what has been secured let us give God thanks, and then press forward to victory, in the name of God, and for the cause of man, His image.

The Ultimate Consumer

THE resignation some weeks ago of Dr. William F. Ogburn drew attention to a very important fact upon which, in the long run, the success of the Administration's recovery policy must depend. Dr. Ogburn, who had been working in close cooperation with Administrator Johnson, retired when it seemed to him that in all this hurly burly of code making the interests of ultimate consumer were not being sufficiently protected.

It is quite clear that the recovery plan will fail if the lag between wages and commodity prices cannot be controlled. The test of the plan is the consumer's pocket book. He cannot purchase, when what he wishes to purchase calls for more money than he has. But if there are no purchasers, there can be no business, and no general recovery.

Housewives are already complaining of the rise in the cost of food. Preparing to return the children to school, mothers find that shoes and clothes cost more than they did two months ago. In some localities, landlords are increasing rentals. When the cost of ordinary commodities is allowed to rise, while the purchasing power of the community stands still, business is checked. When the purchasing power falls and prices rise, business must stop.

The purpose of the Administration, as frequently stated, is to stimulate business by putting more men to work on better wages. But these wages cannot be picked out of the air. They are paid by the purchasers. When buyers stay at home and wait, wages tend to fall, and when there are no more buyers, there can be no wages, for there is no business.

The Government is evidently trying to avoid the dis-

agreeable and exceedingly difficult task of price fixing. In his address at the hearings on the retail merchants' code on August 22, Administrator Johnson urged retailers to fix prices by mutual agreement. Back of his statement was a warning that if decent limits were exceeded, the Government would step in to bring prices down to a fair level.

Just now, the retailers appear to have a goose that lays golden eggs. It is to be hoped that they are wiser than the man in the fable.

Public Aid for Catholic Schools

THE question of public aid for the Catholic elementary school has reached a crisis in the State of Ohio. In ruling against the recommendation of a Senate committee, the Attorney General of the State held that under the Constitution no part of the school funds could be allotted to parish schools. Appeal has been taken from this ruling to the courts.

In a statement published in the Cincinnati *Post* for August 19, Archbishop McNicholas, of Cincinnati, pleaded the case for the Catholic school. The Archbishop pointed out that, taking the State as a whole, about one-sixth of the local school tax is paid by Catholics, but Catholics have not asked, and do not now ask, to share in the proceeds. New taxation, supplemental to local taxes, is now proposed, to be used as an equalization fund for schools in the poorer districts, and it is of this new fund that Catholics ask a share. Catholics already pay two taxes for schools which they cannot in conscience use. "Will any fair-minded American say," asks the Archbishop, "'This is the third tax you must pay, but your schools will get nothing from it?'" Should a decision against the Catholic claim force the Catholic schools to close, "the burden of school taxation in Ohio would be much heavier than it is at the present time."

Figures published in the Cleveland *Universe Bulletin* give an indication of what the costs would be. Last year 171,305 children were educated in the parish schools. Were State aid to be given on a basis of \$17 per pupil, the cost to the State would be an additional \$2,912,185. If, however, the Catholic schools were closed, and the pupils transferred to the public schools, the added cost to the State would be \$17,675,348. These figures are given on the supposition that room for all the Catholic children could be found in the buildings now used for the public schools. As a matter of fact, the accommodations would be quite inadequate, and the State would be forced to incur further expense for the erection of new buildings.

Since similar conditions are found throughout the country, the outcome in Ohio will be watched with deep interest. A few years ago, the Supreme Court of the United States upheld the free text-book law of Louisiana, under which texts were supplied to all schools, Catholic included. The Court denied that this service was equivalent to a misuse of public funds for "sectarian purposes," and held that it was an aid to the child in an institution doing work which, otherwise, the State itself would be obliged

to undertake. The school was aided not because it was Catholic, but because of its work. On this principle, it would seem that public aid to the children in private schools could readily be justified everywhere.

Were our schools closed entirely, or even in great part, the burden on every school district would be crippling. Economy as well as justice demands that private schools, performing a public function, be aided by the State.

Codes and No Codes

THIS business of drawing up codes has many advantages. It is not a performance, but only a promise; still, it is necessary to be reminded from time to time of the good we ought to do. But it seems to us that the Government does not go far enough. It provides for the man who works with his hands, on the ground that the worker is worthy of his hire. On the subject of the man who works with his brains, it is silent. And, most significantly, it is also silent on the topic of the man who works for the Government.

It is a common practice for lawyers, architects, dentists, chemists, and other professional men, to take members of their respective professions into their establishments as employees. Many law offices, in fact, differ very little in organization from department stores. Now members of a profession, as such, do not fall under the provisions of the Recovery Act. Probably this exception was made on the understanding that every professional man employing a younger professional brother would insist, for the honor of the profession, on paying him a living wage.

But Newman warned us to beware of "understandings." The Government did not listen to Newman's advice, and consequently some lawyers who still pay their stenographers \$25.00 per week, may continue the practice, unscotched, of paying their young assistants \$5.00 per week. They cannot obtain a stenographer capable of performing the technical work required for less than \$25.00; therefore they pay it. But they can obtain all the young lawyers they desire; therefore they buy in the cheapest market. Plainly, these learned brothers, sworn to uphold the law, are flouting the purpose of the law as expounded in the Recovery Act.

But the Government itself is in some respects an even worse offender. Begging all employers to take on more workers at a higher wage for all, it has been busily engaged in firing employees, and in reducing, through direct cuts and enforced vacations, the wages of the others by about twenty-five per cent. To the Government, the employe does not loom up as a human being who must have more money to meet the higher cost of commodities. He is, rather, a machine, to be worked for longer or for shorter periods, or to be laid aside at will. The postal clerk must entertain thoughts that are bewildered and rebellious, as he mails copy after copy of the Blue Eagle to employers who have signed the code. Apparently, the Government is trying to protect everybody except him. While others are to prosper on shorter hours and higher wages, he is forced to work for longer hours on a reduced

wage, and to live in dread of dismissal or a forced furlough.

Perhaps, too, this clerk will give a thought to the thousands of civil-service employees who were thrown out by the Government, and are now in the breadline. They have exhausted their pennies in mailing applications to other Federal departments and in paying visits to the heads of new bureaus, believing that the Government meant what it said when it ordered that "as far as possible" the displaced civil-service employees were to be taken on in the new bureaus created under the Emergency Act. But they have discovered that "as far as possible" means either one of two things: "Can you bring a recommendation from the local boss?" or, "We are looking after only local people."

Since civil-service employees are gathered from all parts of the country, most of them can answer neither requirement satisfactorily. How much of this skullduggery is known to the President? Is he aware that some of his assistants have given almost the final blow to the theory of appointment by merit?

"Suppose civil-service is weakened, or even destroyed," a correspondent asks truculently. "What of it?" This much. Government employees were never permitted to form unions. To a limited extent, the provisions of the civil-service supplied the protective benefits of the union. Now that it is weakened and, in some jurisdictions, practically set aside, civil-service employees still at work have lost that protection, and to those who have been dismissed there is nothing in prospect but the chill and meager ministrations of public charity. Washington has yet to learn that the principle of the living wage applies to every man who earns his bread in the sweat of his brow, and not merely to a chosen few.

Liquor Laws

IT is practically certain that the Twenty-first Amendment, which repeals the ill-starred Eighteenth, will be adopted by the end of the year. After that time, the sole authority of the Federal Government over the liquor traffic will be to keep alcoholic beverages out of the States which have forbidden their importation. The rest of the problem of control will be put squarely up to the States for solution.

That it will be a serious problem cannot be doubted. In the days before the Eighteenth Amendment, the liquor traffic was frequently a rough customer, and in many States and cities an exceedingly disorderly customer. Prohibitionists were never at a loss for a horrible example, for with fatal ease the trade drew to itself some of the most criminal elements in every community. In some localities, it was ruled and exploited by these elements. Always reforming itself, or submitting to reform, it never stayed reformed, and at times even the law, honestly administered, could not keep it in bounds. At other times, the law was so cunningly devised that the trade had no trouble at all in staying simultaneously outside the bounds of decency, and inside the limits of the law.

Perhaps the trade has learned some wisdom, but, probably, not beyond the primary lessons. Thirteen years of wild disorder under Federal Prohibition should have taught the States some wisdom, too, but how much remains a matter of speculation. Although they must have some form of control within four or five months, only ten States have tried to draw up suitable plans, Missouri, New Hampshire, Rhode Island, Ohio, New Jersey, Michigan, Delaware, Connecticut, Massachusetts, and New York. The other thirty-eight do not seem to realize that the Twenty-first Amendment will not do their work for them.

Most of the evils of the old liquor trade traced back, as many social evils do today, to an alliance between criminals and political bosses. It was this union which gave the Prohibition movement an appeal which deceived many. It is not probable that this country will ever repeat the frightful experiment which began in 1920, but in the absence of good State control, we may have something not much better than the crimes of Prohibition.

Note and Comment

Serving Two Masters

SOME weeks ago, in a State south of the line, an attorney appeared before the court, and asked immediate consideration. His client had a case against a public-utility corporation, involving advance payments, and for that reason he wished a speedy settlement of the issue. The court thereupon hemmed and hawed, and finally set the case down for hearing on a date two weeks later. But this delay was not occasioned by weightier and more important matters immediately before the court. As His Honor explained, the district attorney was in the heat of a campaign for re-nomination, and since the district attorney was also attorney for the utility company, it would be unfair to ask him to stop campaigning, and do the work which the utility company paid him to do. As to the work which the people paid the district attorney and the judge himself to do, nothing was said, and any complaint would probably have been brushed aside as irrelevant. In how many cities and counties do public officials, sworn to protect the rights of the public, take retainers from public-utility corporations? Or is this an isolated case? We should be glad to hear an argument on this point from our learned brethren of the bar.

Codifying the Color Line?

A RECENT estimate made by the National Negro Business League, which held its annual convention in Durham, N. C., during the last week of August, showed that the annual expenditure of the Negroes in the United States for the standard commodities alone was as follows:

Groceries	\$2,200,000,000
Clothes	1,400,000,000
Shoes	550,000,000

The purpose of the NRA is to sustain and to increase the purchasing power of the people. Such a purpose, however, cannot be attained by evading the provision of the Act to the disadvantage of any one group of citizens. A telegram sent on August 15 to President Roosevelt from Roy Wilkins, assistant secretary of the National Association for the Advancement of Colored People, stated that approximately 12,000 Negroes were exempted from the minimum-wages and maximum-hours provisions of the cotton-textile code, and that the other codes proposed have all, in effect, made a difference between white and Negro workers. One large manufacturing company in a city where Negroes constitute a majority of the population was reported as discharging fourteen colored workers on July 31, the day before the code went into effect, and hiring white workers in their place. One of the colored women had worked there for nine years and another for seven years with no complaints against their efficiency. They worked eight hours and forty-five minutes a day for \$4.50 a week. The whites are working eight hours a day for \$12 a week. At the same time Negroes are thrown upon the tender mercies of local contractors in the matter of getting jobs under the Public Works administration, with the experience that is already known too well; and revelations have been made of open prejudice against Negro applicants for aid under the Home Owners' Loan Corporation. Little benefit, however, can come to merchants and manufacturers in regions where the Negroes constitute a sizable proportion of the population if their customers' fortunes are ruined or impaired by "codifying the color line."

The "Seamless Robe"

UNTIL September 17 the Cathedral of Trier, Germany, will be the scene of the exposition of "the seamless garment woven in one piece" for which the Roman soldiers cast lots at the time of Christ's Crucifixion. This Holy Coat of Christ is considered by many as the third major relic of the Passion, yielding precedence only to the True Cross and the Holy Shroud. It is exposed for public veneration about once in every forty years. At the last exposition in 1891, almost two million pilgrims journeyed to Trier, the cradle of Christianity in Western Europe. It was St. Helena, who according to tradition, found not only the Cross and nails but also the garment in which Our Lord suffered His Passion. An almost equally venerable and trustworthy tradition relates that the coat itself was miraculously woven by the Blessed Virgin for the Child Jesus and that, absolutely seamless as it was, it grew as He grew. Between expositions the relic is walled up in a secret place known only to the Bishop of Trier and one lay brother. At present it is exposed in a central spot of the Cathedral, where it is possible to touch it with devotional keepsakes. The exposition is being held in fulfillment of the express wish of the Holy Father that the more important relics of the Passion be venerated during the Holy Year commemorating the Redemption of mankind. In an era of distrust,

suspicion, and bitter national animosities, the exposition of the "Seamless Robe" of Christ should recall the essential unity of Christ's Kingdom and the charity that should link its members to each other.

After Three Centuries

UNTIL improved roads and automobiles made the parish churches accessible, the Mass had to be brought to the Catholic people of Southern Maryland in less accessible localities, rather than the people to the Mass. The "stations," where the itinerant missionary gathered the neighborhood in a private chapel, or around an improvised altar in a farm house, for Mass, the Sacraments, and instructions, were a characteristic feature of the Maryland missions. Open-air events, however, were few and far between. During the period that has elapsed since Father Andrew White offered, on March 25, 1634, the first Holy Sacrifice on the island which he called St. Clement's (now Blackstone Island) in the Potomac River, there appears to be no record current of a repetition of the first open-air Mass on this spot, though it was frequently visited by the local missionaries. On August 16, however, of this year, the boys of Camp Calvert, near Leonardtown, Md., conducted by the Xaverian Brothers, paddled to the Island, now Government property, and there, after permission had been obtained for religious services, Father John J. Diehl, S.J., their chaplain, erected an open-air altar and celebrated High Mass on the site hallowed by Father White's Mass three centuries ago. The counselors formed the choir, and every person present received Holy Communion. After Mass, the boys were the guests of the lighthouse keeper for breakfast. This impromptu celebration, like several others taking place this year, is in anticipation of the coming Tercentennial of Maryland and another reminder of the deep root that Catholic traditions, and the Sacrifice of the Mass, have in the history of our nation.

The Irish Envoy

THERE is no more popular member of the Diplomatic Corps in Washington than His Excellency, the Hon. Michael MacWhite, LL.D., Minister of the Irish Free State. He is in constant demand at meetings, lectures, and social functions, sometimes as the guest of honor, sometimes as the principal speaker. Wherever he goes, he is a picture of good humor, refinement, and ease. The Irish love of letters is embodied in this statesman, whose library is one of the richest individual collections in the capital. International law and organization form his study of predilection, an interest supported by a first-hand observation of League institutions at Geneva. An accomplished linguist, he has done much to attract public attention to the beauties of Gaelic literature. Thousands remember with affectionate gratitude his brilliant radio lecture on the Revival of the Irish Language. It was instinct with that ripe scholarship which suggests culture rather than learning. But, most important of all, Dr. MacWhite has the gift of rare amiability. His friendship

with President Roosevelt antedates the latter's incumbency of the White House. He is on terms of warm personal friendship with many members of the Catholic Hierarchy. And all this time he has maintained the confidence of the Government at home. Alone of those appointed to important diplomatic posts by the Cosgrave Cabinet he has retained his office through the stormy days of Republican rule. He steadfastly refuses to allow partisan considerations to mar his record of service to his country. His devotion to the new regime and his personal loyalty to President De Valera are unquestioned. At the moment Dr. MacWhite is enjoying a holiday in Ireland. It may be that he will impart some of his own conciliatory and patriotic spirit to domestic political circles.

"The Four Million"

THE name of O. Henry popped into the news a few days ago when the furnishings of the old Forty-first Street Hotel were thrown out on the sidewalk in another one of the New York evictions. It was a place where the Rolling Stone had lived for a while and wrote a number of his tales. Almost simultaneously a statistics expert published some figures about the romantic, overgrown city which O. Henry called Bagdad-on-the-Subway. Six per cent of the nation's people live in the five boroughs of New York. The 302 square miles of John P. O'Brien's domain contain more people than fourteen combined States of the Union. Taken individually, forty-five States are actually smaller in population than the city of "The Four Million," Pennsylvania or Illinois alone outnumbering it. Even the neighboring State across the Hudson is more or less of an appendage to Manhattan, the figures showing sixty-one per cent of New Jersey's inhabitants living within a twenty-mile area of the City Hall. What a story Sidney Porter could have written, had he lived, about mayors and microphones, and transatlantic flyers being welcomed there! Two decades ago, when "The Gift of the Magi" was published, citizens of American-born parentage ranked third in New York. Today they are first, with those of Russian parentage second, of Italian third, of British (this includes the Irish) fourth, and Germans fifth. Catholics comprise thirty-four per cent of the population, Jews twenty-seven, and Protestants are listed as thirty-six per cent.

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The Record of the German Center

JOSEPH F. THORNING, S.J.

WITH the conclusion of the Concordat between the Vatican and the German Reich the dissolution of the German Center party was decided. After more than sixty years of valiant service on behalf of God and Fatherland an organization, called into being by persecution, voluntarily disbanded, trusting the maintenance of Catholic rights and liberties to the plighted word of the new rulers of the State.

The band of warriors, organized by Von Ketteler and led to repeated triumphs by Windthorst, gave a final exhibition of disciplined valor in their submission to the united voice of Church and State. As soon as Rome and Berlin reached an understanding, the leaders of the Center party, such as Msgr. Ludwig Kaas and Dr. Heinrich Bruening, withdrew from the political arena. Bismarck, by attacking the Religious Orders, trying to interfere in the election of Bishops and suppressing religious education, had provoked the Catholics into organizing for a defense of their natural rights. Hitler, by a formal recognition of everything for which the Center had contended for sixty years, repudiated the ideology of the *Kulturkampf* and acknowledged the superior claims of conscience in the domain of faith and morals. As long as these engagements are kept, there will be no need of collective political action on the part of Catholics.

It would be a mistake, however, to minimize the work of the Center party since the World War. (No one can deny or ignore its achievements in the pre-War era.) An erroneous impression, for example, would be gained by accepting too literally the statement attributed to Vice-Chancellor Franz von Papen. "The Center party," he is reported to have said, "was too liberalistic and had not fulfilled its main task of permeating modern society with the spirit of a Christian social order, to overcome the gap between capital and labor." The time had come, Herr von Papen concluded, when German Catholics "must concentrate on the profound meanings of a really Catholic policy."

What basis, if any, is there for this criticism? Was the German Center party really an exponent of *laissez-faire*, that is, in the words of Colonel von Papen, "too liberalistic?" Had its leaders neglected to urge the social message of the "Rerum Novarum" of Leo XIII or the "Quadragesimo Anno" of Pius XI? Had the conflict between capital and labor in Germany found the Center party without a definite program or with a distorted outlook? If so, on what side did the party err? Did it unduly favor the bankers, industrialists, and landowners, or did it pamper the proletariat, as did the bellwethers of the Social Democracy? Or was the party a sort of modern political Tower of Pisa, so that no matter where it stood it seemed to lean in the other direction? These are important questions and must be examined in the light of the evidence before one can unreservedly accept the animadversions of the present Vice-Chancellor.

The first task of the Center party after the collapse of the German armies in the field in 1918 was to cooperate in the establishment of the Republic and the drawing up of the Constitution of Weimar. This task was undertaken in collaboration with the so-called parties of Weimar, the Socialists, the Democrats, and the German People's party. Although the Weimar Constitution was not a perfect document, it did incorporate several important principles upon which the German Catholics set great store. It provided universal, equal, and secret suffrage for all, including women. Marriage was hailed as the basis of family life and the State undertook to watch with particular care over families having several children. Education was to be free and, where the parents wished their children to enjoy the advantages of a religious training, confessional schools were to be established and supported by the public funds. Industrial councils were set up in which the employe should have an advisory voice. There were no limitations on the freedom of religious worship nor were there any restrictions on the work of Religious Orders.

Catholics in Germany were very proud of their share in the elaboration of the Weimar Constitution. They were particularly pleased with the provisions on religious education and the reintroduction of all Religious Orders. One of my most distinct recollections of Germany is an interview I had with Dr. Joseph Wirth (at the time Minister of the Interior and formerly Chancellor of the Reich). He spoke of Weimar and the accomplishment of his colleagues there. "How does our work compare with that of Spain?" he asked. "Remember we were working in the heart of a Protestant environment, in a country where Protestants had received the lion's share of all privileges, offices, and honors. We were by no means a majority party. Looking at the sad results in Spain, don't you think we did pretty well by our Catholic heritage? And don't imagine we secured guarantees for our rights without fighting!" His eyes sparkled as he spoke and it was evident that some heated scenes on the convention floor, with Socialists and liberals in opposition, were dancing before his mind.

Is it any wonder then that the Center, almost from the foundation of the Republic, became the party of constitutional loyalty? Its platform, drawn up in the early days of strife between radicals of Right and Left, declared for the maintenance, by force if necessary, of public order and authority, the suppression of Red revolutionaries or monarchical reactionaries, and denounced class hatreds and class rule, insisting on equal rights for all. It waged a relentless campaign against the Democratic (Liberal) party (then numbering 5,000,000 adherents) for its effort to secularize the public schools.

Although the Social Democrats were easily the majority party in 1919-20, they were either unwilling or unable to meet their responsibility in the Reichstag. Conse-

quently, the Chancellorship fell to the lot of a Catholic, Konstantine von Fehrenbach. His hard and ungrateful task it was to carry on negotiations with respect to the fulfillment of the Treaty of Versailles.

After Von Fehrenbach, the history of the Center party and its control of the Government falls into three main periods. The first was that dominated by the figure of the man I have just mentioned, Dr. Joseph Wirth. He took charge of affairs at a time when the representatives of the Allied Powers met in London to agree upon the sum total of German reparations. The result of their deliberations was the fixing of a sum of astronomical proportions. A refusal to meet these terms would have meant dismemberment of the German Reich by force of arms or complete internal dissolution. As Dr. Wirth told me, it was like having a man "point a pistol at your head." You had to sign or die. Dr. Wirth signed. He considered it a patriotic duty.

At the same time his Government was menaced by severe disaffection in Bavaria, where the monarchy was still popular, and by the agitation of Bolshevik agents in Berlin, Hamburg, and the Ruhr. Dr. Wirth saw two esteemed colleagues fall by the assassin's bullet; Mathias Erzberger, formerly Vice-Chancellor, and Dr. Walter Rathenau, Foreign Minister, who was shot during a walk in the Black Forest. Herr August Thyssen, whose millions now back Hitler, gave great trouble in his effort to abolish the eight-hour day. Chancellor Wirth blocked this move. Incidentally, it was under this Catholic statesman that the peace treaty between the United States and Germany was finally ratified.

Dr. Wirth held office for nineteen months, a long term for those troublous times, and it may safely be said that there was nothing excessively "liberalistic" in his policy. Forced to rely upon a very uncertain majority in the Reichstag, he carried through with consummate courage and skill, often indeed at the risk of bodily harm, the liquidation of the immediate problems left by the World War. It was not a task calculated to win wide popular approval, but during Dr. Wirth's tenure of office, as one very discerning critic remarked, "one thing followed another on the road to recovery, because the first had been honestly dealt with."

The Center party was again called to power in November, 1924, after the country had been ruined by inflation, the invasion of the Ruhr, and the complete annihilation of the middle class. To Chancellor Wilhelm Marx fell the difficult work of reconstruction. Confidence in his character won general support and soon Germany presented the spectacle of a wonderful revival in every phase of her national, social, and economic life. Shipping was restored to the high seas, the railroads began to operate with heightened efficiency, the public services were revitalized, and an era of peaceful collaboration was inaugurated abroad. Dr. Marx joined to his duties as Chancellor the portfolio of the Minister of Occupied Territories. His triumphal journey through the Rhineland was the prelude to Locarno and the early evacuation of the occupied provinces. His Government likewise enacted

much salutary legislation respecting minimum wages for workmen, provisions for compulsory arbitration in labor disputes, and various types of unemployment and old-age insurance. It was significant that his Cabinet finally retired because of a sharp difference with the Social Democrats over the advisability of extending the benefits of religious education.

The third phase of Center responsibility and power, though unspectacular, was the most glorious of all. It comprised the twenty-six months during which Dr. Heinrich Brüning presided over the destinies of the German Reich. Once more the Socialists had been obliged to confess abject failure. Like every bureaucratic group they multiplied offices for their followers, embarked upon a huge program of public works, parks, playgrounds, gymnasia, and the like, without providing the necessary sources of revenue to finance the plan. The budget fell into hopeless disarray. A precarious and unreal balance was achieved only by borrowing in foreign markets. The credit of the Reich became undermined and resort to loans to continue the Socialistic program disclosed the fact that money for such purposes went into a bottomless pit. Capital, instead of pouring into Germany as it had done in the days of Cuno and Marx, now began to flow in the opposite direction. In this crisis the Socialists stepped down and made way for the Center.

No one thought Dr. Brüning would command a majority in the first Reichstag, but at the last moment a number of Nationalists swung to his support and he secured additional votes on each succeeding division. The budget was balanced for the first time in years, rigid economies were instituted in the Government and fresh taxes levied. This vigorous action revealed the true state of affairs in Germany and convinced all but the most partisan that the continuance of reparations was impossible. The Hoover Moratorium was a natural development, which in turn prepared the way for Lausanne and the virtual cancellation of reparations.

Although hard pressed for funds and very desirous to raise a loan in France, the German Chancellor steadfastly refused to make the political concessions demanded by the French as a price for the loan. Dr. Brüning, however, was sincere in his devotion to the cause of world peace and actually invited the French Premier and Foreign Minister Briand to Berlin for the first time since the days of war. At Geneva he made a masterly plea for the reduction of armaments and asserted Germany's right to a place of equality in this and other fields. Even Dr. Alfred Hugenberg, his bitterest political enemy, was forced to admit that he had been the "best Chancellor since Bismarck." In fact, the success Dr. Brüning attained both for his domestic and foreign policies is just beginning to be evaluated properly. In a recent article in the *Revue des Deux Mondes*, one of the most acute French writers on political economy noted that in the final months of Dr. Brüning's Chancellorship there were evident substantial signs of economic revival. It may be added that the improvement was nullified by the subsequent falling-off of export trade under the Nazi regime.

This is the record of the Center party from 1919 to 1933. What is there in that record to justify the accusation of either Liberalism or Socialism? To be sure, the bias of the Center, if you may call it a bias, was in favor of the working class. Ultra-conservatives and reactionaries called the Centrists the "black Marxists." They often received Socialist support for their social legislation or supported such Socialist proposals as were consonant with "Rerum Novarum" and "Quadragesimo Anno." Not for one moment did they subscribe to the godlessness, the materialism, or the agnosticism of the Marxist philosophy.

It should never be forgotten in this connection that the Center, although it held power longer than any other party under the Republic, never enjoyed an absolute majority in the Reichstag. It was always a minority party, governing either by sufferance or by a dubious coalition with groups who shrank from responsibility themselves. Consequently the Centrists could not with

justice be blamed for failing to bring the full Christian dispensation into the corporate life of the State. It is to be hoped that the Hitler Government will supply this need. But the Center certainly did a share, proportionate to their numbers and power, to fuse Christian ideals into the German national consciousness.

Above all, the party produced Catholic leaders who compare favorably with the Christian statesmen of happier days. Indeed, if Catholics in Europe or the United States can show leadership superior to the type exemplified by Wirth, Marx, Stegerwald, and Bruening, they may well count themselves fortunate as well as secure in the possession of their fundamental natural rights. And if the new Concordat, as all hope and pray, will guarantee the right of religious freedom, the right of religious education, and the rights of the individual, workingman or capitalist, as well as did the Center party throughout its sixty-odd years of existence, no one will mourn the passing of a great politico-social organization, great though it was.

A Catechism of Collective Bargaining

GERARD B. DONNELLY, S.J.

DISTINGUISHED according to their relation to employers, there are only two kinds of labor unions—the outside and the inside union. Employers have no control over the outside union; it is wholly independent. The inside union is usually organized by employers, and they retain a voice in its affairs.

Q. The A. F. L. unions are an example of the outside union?

A. So also is the Brotherhood of Locomotive Engineers, which is not in the Federation. These are nationally organized. Unaffiliated with the A. F. L., there are also city and State unions, for instance, the Progressive Miners of Illinois. Finally there are unions in which the workers of an individual plant or factory have organized themselves for their mutual benefit and protection.

Q. These last are company unions?

A. Not strictly so called, because they are self-organized and independent of the employers. The real company union, whether compulsory or "voluntary," is one organized by the company, controlled by the company, and subordinate to the company.

Q. Why do workers join unions?

A. Chiefly to be able to bargain collectively.

Q. What is a collective bargain?

A. An agreement about terms or conditions of labor made by a labor union with a single plant, a big corporation, a regional employers' group, or a national trade association.

Q. What, from the workers' viewpoint, is the big advantage of collective bargaining?

A. It puts the workers on a basis of equality with their employers in any discussion of wages or conditions. The lone worker has no effective power of protest or demand. He is weak and helpless when he attempts to match his skill at bargaining against a giant corporation. But when

all the workers band together, they can pay for generalship by intelligent and experienced leaders, put reserves into their treasury, win public attention and sympathy for their cause and wield the strike weapon. Thus they can force the big concern to hear their just demands.

Q. Can both the outside and inside unions exercise the right of collective bargaining?

A. Here we touch a crucial question. The independent unions, especially the bigger ones, can. The company unions cannot. Labor leaders and all honest social writers agree that in the matter of true collective bargaining the company unions are heavily handicapped.

Q. Why?

A. Because in all disagreements between workers and the company the final decision is up to the company. The workers may plead with their employer, but they have no power or force to sanction their demands. Their employer is the umpire of the dispute as well as their opponent in it. His very purpose in organizing the company union was to keep them subordinate and to make himself dictator.

Q. But company unions can always enforce their demands by means of the strike.

A. Yes. But company-union strikes are ineffective—even those by voluntary company unions. Other workers are always ready to take the jobs of these strikers. Only when the whole industry is independently organized can the strike be effective.

Q. Does everybody condemn the company union?

A. Nearly everybody except the big employers. Nevertheless they betray their real feeling pretty obviously.

Q. By encouraging the company unions?

A. Yes. Their main reason for encouraging company unions is to prevent independent unionization of their workers with all that this implies.

Q. What does the National Recovery Act say about collective bargaining?

A. It provides that employes shall have the right to organize and bargain collectively through representatives of their own choosing. And that no employe shall be required to join any company union or to refrain from joining, organizing, or assisting a labor organization of his own choosing.

Q. Where is that stated?

A. In Section 7, Paragraphs 1 and 2.

Q. What bearing have these clauses upon the company unions?

A. A bearing of enormous importance. One with far reaching consequences.

Q. Namely?

A. They outlaw the company unions.

Q. That is merely a personal opinion?

A. Yes. It is not explicitly stated in the law, but is an opinion on how the law should be interpreted.

Q. How do you arrive at such a startling conclusion?

A. By simple deduction. Any law which guarantees a right prohibits all obstacles to the true exercise of that right. The Recovery Act solemnly guarantees workers the right of collective bargaining. But true collective bargaining is impossible in company unions. Therefore the Act outlaws them. This includes voluntary company unions. As I said before, only by independent organization outside the company can real collective bargaining be safeguarded.

Q. That seems logical enough.

A. There's another angle, too. To do their bargaining, workers are guaranteed the right to designate representatives of their own choosing. Moreover in selecting these representatives the men are to be free from all employer interference and restraint. Yet all the company unions attempt to restrict this right. They rule that the representative must be a company employe.

Q. You mean not an outsider?

A. Right. For instance, the miners belonging to a company union might choose John L. Lewis to act as their spokesman. The law says he may do so; the company-unions say he may not. This is a clash on a fundamental point.

Q. Would labor and the employers accept these interpretations?

A. Organized labor, represented by the leading officials of the A. F. L., holds that Section 7 of the Act means the complete junking of company unions and the unionization of all industry. The big non-union employers contend that it means nothing of the sort. They are determined to fight such an interpretation to the last gasp.

Q. But has any responsible labor official stated the belief that company unions are actually condemned by the Act?

A. Not yet. At least not yet openly.

Q. Does the Catholic Church have anything to say about the company unions?

A. The Catholic Church holds that a man's right to join a labor union is a natural right, innate, sacred, and inalien-

able. This necessarily means that he has a right to unimpeded collective bargaining. Since Catholic social writers see clearly that the company union obstructs and nullifies this right, they denounce company unions as vicious.

Q. Catholic writers are not the Church. What does the Pope say?

A. The Papal Encyclicals do not mention company unions specifically. But they insist that the workers' unions must be *free and unhampered* and that they must give *adequate* protection to the workers. Pope Pius states that the object of unionization is to help the worker to better his condition *to the utmost*. He insists that unions must be organized in such wise that they supply the worker with the *best and most suitable means* for attaining this object. In the light of these statements together with what we know of company-union purposes and workings, it is plain that company unions are at least implicitly condemned by the Popes.

Q. But doesn't Pius advocate occupational groups—organizations made up of employers and employes in the same industry? This looks a lot like the company-union idea.

A. Pope Pius proposes industrial groups but only after he has discussed the rights and benefits of unionization. He takes it for granted that the employes in the occupational group are members of their own independent union. This is the exact opposite of the company-union idea, a further proof that the Pope reprobates it.

Q. Well, what is the position of the Government?

A. When the Recovery Act was first promulgated, the Administration explicitly denied that it condemned company unions. But since then the Administration has made a complete about-face—in practice at least. General Johnson and his confreres have courageously pursued the policy of refusing to acknowledge the company unions, thus outlawing them practically, if not explicitly.

Q. Give some examples of what you mean.

A. Read the newspaper accounts of the fight over the company-union provisions and the open-shop policy in the steel, coal, and automobile codes.

Q. Will the Government eventually declare company unions illegal?

A. It is to be hoped that the Recovery Administration will shortly make a frank statement to that effect. In any event the issue will undoubtedly be brought before the courts. If these follow the philosophy of the New Deal, they will interpret Section 7 as suppressing company unions.

Q. What would be the result of such a decision?

A. Tremendous. If the company unions are legally suppressed, the million and a half workers now enrolled in them will be free in fact as well as in theory to join the independent unions. Hundreds of new unions will be organized, and practically all labor will soon be unionized. Endowed at last with real bargaining power, labor will force industry to a recognition of human rights hitherto denied. Capitalist profits will suffer drastic reduction, of course, but capital will gain security because wages, employment and purchasing power will increase,

prices rise, and business enjoy a steady level. These, of course, are the very purposes of the Recovery Act.

Q. But the decision would bind only for two years—that is for the term of the Act.

A. But during those two years labor would attain a position from which it could never afterwards be dislodged. With the lapse of the law, company unions would again become legal. But what worker would join them? And with the country's labor almost completely organized and wielding an enormous strike power, what industry would dare try to re-institute company unions or force employees to join them?

Q. Is that why there has been such a bitter fight on this issue?

A. If the big employers can keep company unions in existence until the term of the Act lapses, they will have succeeded in preventing recovery, ruining the New Deal, and defeating Labor in the crucial hour of its history.

Eight Paintings at the Chicago Fair

EDYTHE HELEN BROWNE

AT the Chicago Fair so many of the 795 paintings are angel winged and haloed, inspired by the Divine mysteries and gracious lives of the saints, that the whole radiant pageant of religion passes in review. Nativities in delicate pastels and sweeps of midnight indigo and starry silver, Annunciations with the ambassador Gabriel in variable grace of pose, Assumptions magnificent in chiaroscuro, Madonnas of blue mantles and chaste oval faces, saints in ecstasy, cardinals in scarlet canonicals, Passion themes in bleak tableaux of the Agony and the Crucifixion—examples of the work of such masters as El Greco, Da Vinci, Memling, Bellini, Titian, Tintoretto, Angelico, Christus, Patinir, Sassetta, exhibits from twenty-three museums and 200 private collections, carry on the grand tradition that religion is the mine of art, the magic element transforming a stroke of mere technique into contour of the spiritual.

The Century of Progress Art Collection is not an exhibit but a spectacle. Masterpieces multiply at every angle in the galleries. Visitors begin the pilgrimage from canvas to canvas with artistic sensibilities alert and eager to appreciate the most stupendous art congress ever assembled in America; yet to be surfeited even with the things of beauty is to miss the glories of individual works and so to weary. He is wise who pauses and reflects before the picture that personally impresses him, not for its tag of fame, not for reputed merits of technique, not for any catalogue interest but for some special, personal reaction. To the Catholic visitor this receptive and perhaps primer method of seeing the World Fair Art will naturally favor religious themes. The pictures in the following group interest the average spectator for certain outstanding qualities, for certain excellencies that can easily be recognized by the eye untutored in the deeper meanings of art.

The "Assumption of the Virgin Mary" by that humblest and most pious of sixteenth-century painters, El

Greco, "the Greek," born to the name of Theotocopuli, immediately impresses by its size and by its force of detail typified by what is known as the "El Greco hand." The artist executed the painting in 1577 for the central altar of the Church of Santo Domingo Antiguo, in Toledo, Spain, for although he was a native of the Mediterranean island of Crete he very early became a son of Spain and her most famous artist. In 1830 this Assumption was bought by the Infante Don Sebastian de Bourbon and in 1905 it came into possession of the Art Institute, Chicago. The Virgin, rising from the tomb upon a dais of cloud and ushered into heaven by angel matrons as the apostles, grouped around the tomb, discuss this sudden transformation of Our Lady into the miraculous figure of a vision—this tableau in life-sized proportions captures the eye for its size alone. The Virgin's fingers and those of the apostles are odd. El Greco so arranges sharply tapered fingers that the middle ones seem grown together with the index and small finger at wide angles from them. Mary's fingers are thus treated and the bearded apostle that might be Peter also spreads a typical "El Greco hand" upon his breast.

Of all the Annunciations, the study in cool, serene color by the Maitre de Moulins, otherwise known as Jean Perréal, is unusual principally for its original portrait of Mary. She is not the conventional maiden of Jewish cast but a French type with obliquely set eyes and dramatic hands. One is prompted to re-name Gabriel, Gabriela, for he has a tender girlish face and curling maiden locks and a slashed robe with feminine flair. Other French artists may be honored, like the starving Cézanne, with exclusive galleries of their work; but the Maitre de Moulins with his lone "Annunciation" holds a soirée of his own in the midst of other masters of perhaps superior talents.

The great Leonardo, creator of the sacred "Last Supper," appeals to the most casual onlooker. His "Madonna of the Yarn Winder" has not only points of personal appeal (the craftsman recognizes the cross-shaped winder as of a type used today in the valley of the Arno; the mother best understands why the Madonna raises an anxious right hand in fear of the Infant injuring Himself as He grips the winder) but the glamour of fame to recommend it. Yet what really speaks from the picture is Leonardo's master coloring with amazing touches of chiaroscuro. Dark green-blue for Mary's cloak, cinnamon red for her bodice, sprinkled gray for her veil, soft brown for her hair—these are magically blended by the Florentine genius. Landscape is atmospheric in greens and blues and yellows.

The lover of the poetic, the upholder of that pretty legend that recounts miraculous behavior of all Nature at the holy hour of Christ's birth, will surely pause before the "Journey of the Magi" by Sassetta, a sixteenth-century Siennese painter noted for his carnival colors and fairy-tale picturization of miracle. This work was once included in the Bromley-Davenport collection and was acquired later by Lord Houghton and the Marchioness of Crewe. It is now owned by Maitland F. Griggs. The Three Magi and their retinue of black horses, dogs, and

red-and-yellow jacketed retainers, travel on a path, on one side of which stretches a summery plain of green with trees and on the other a snowy breast of winter landscape. Bethlehem star, instead of guiding from the heavens, dances upon the snow in shape like a golden ostensorium. Birds in a fair sky flock in odd formation and tiny flower doilies peep above the snow.

An episode in another journey, "The Holy Family Resting on the Flight," the Flemish Joachim Patinir's elfin-figured painting that reminds one of the miniature compositions of his friend, Albrecht Dürer, is one of those rare works met with in a gallery that communicates, not only a story or color scheme but that most elusive power, mood. Tranquillity, repose after weary steps along the escaping way into Egypt, wraps round the relaxed figure of the Virgin Mother as she comforts the Child on her lap, caring nought for the moment for the wayfarer's staff and basket tossed on the ground nearby. Joseph, too, despite his heavy dream of the night before, has a peaceful brow. Patinir has also done a lovely Visitation in the National Gallery and a Martyrdom of St. Catherine.

Tourists on holiday, away from their native cities, frequently experience sudden streaks of civic pride and so the solemn "St. Jerome in His Study," a small painting by the Flemish artist, Petrus Christus, attracts many from Detroit because it is owned by the Detroit Institute of Arts. Christus excels in interiors. The Latin Father, scholar of the Vulgate, in red coat, sits in a Gothic-backed chair, reading. A table, covered in rich green, holding books, a vial, a majolica jar, and other small objects, completes the coziness of the alcove. A red apple atop the jar suggests the whimsy that perhaps the saint believed an apple a day kept the doctor away.

Sociology

Labor and the Racketeer

PAUL L. BLAKELY, S.J.

OF all the forms of crime that have flourished in the last decade, racketeering is probably the most despicable. It has grown rapidly, for it is highly profitable, and, for various reasons, it is not particularly dangerous. Hence it infests every form of industry.

Its most common victim, however, seems to be the man with a small capital invested in a business or factory. A neighborhood laundry no sooner begins to pick up a fair patronage, than a burly thug enters to "declare himself in." He is organizing a Laundrymen's Benevolent and Protective Association; the fee for initiation is \$50, and the weekly dues perhaps one-tenth that sum. In return, the laundryman will be protected against "unfair practices," and this means, in substance, that if he refuses to join, he will be made a victim of unfair practices. The machinery in his shop will suddenly develop all sorts of breakdowns, or coming in some morning the proprietor will find that the laundry set aside to be ironed has been sprinkled with acid. If he still holds out, he will be as-

There are many "Christs" in the Chicago Exhibit; Tintoretto submits a gentle Master of Galilee; André creates Him a Man of bruised shoulders and pathetic face in his "Christ Carrying the Cross"; an artist of the Amiens School in France in a "Last Supper" presents a grim Christ. Yet the El Greco Christ, central Figure in the group in "The Feast in the House of Simon," one of the larger canvases, owned by Joseph Winterbotham and exhibited in 1930 by the Chicago Art Institute, is the supreme portrait, one that arises in memory long after the other gallery Christs have merged forgotten. At table with fifteen other guests, among them Magdalen who begs permission to anoint the Master, Christ sits with right hand raised, oval face intellectually beautiful, pointed beard of deepest black, soft eyes following the dramatic gestures of two guests arguing at the end of the table. No halo circles His head, yet he is truly spiritual. This El Greco was formerly in the collection of Prince de Wagram, in the Miethke, Vienna.

In closing, what patron of the celestial in art, the touch of the angelic in saintly faces, can complete a tour of the galleries of A Century of Progress without special courtesy to the painting by that fifteenth-century Dominican, Fra Angelico, "The Temptation of St. Anthony, Abbot"? Brilliant light and lavish gilding are the characteristics of Angelico that transform his human figures and surroundings into beings and locales of heavenly glory; in this St. Anthony piece the effect is almost seraphic. A strong bond existed between the abbot and the artist, for St. Anthony was the teacher of Fra Angelico in all matters spiritual.

With the note of religion accenting the Art Exhibit what noble resonance to this "Century of Progress"!

saulted on his way home and seriously injured, or a bomb will blow out the front of his establishment.

Obviously, if this man wishes to guard his business from ruin and himself from death, he must join the Laundrymen's Benevolent and Protective Association. Apply this story to every form of industry in the United States, and you have the reason why racketeering is one of the most profitable and, to the public, one of the most costly crimes on the calendar. The fees and dues extorted by the racketeer are passed on, as far as possible, to the public, and while the total cost cannot be stated exactly, it can hardly be less than \$500,000,000 per year, and may be more.

A case which involves racketeering on a large scale, in the great seaport of New York, was brought to my attention last week. Incidentally, it also involves organized labor. I give the story as it comes to me from an importing house of established reputation.

This racket takes the form of a loading charge levied on all

merchandise trucked from the steamship and railroad docks. The charge is supposed to cover the cost of loading the merchandise from the dock to the tailboard of the trucks. About one-third of the charge covers the actual labor involved. The other two-thirds are graft which the merchants are obliged to pay.

But the added two-thirds do not go to the laborers who do the work on the docks.

The loaders who actually perform the work do not collect the money, which is three cents per cwt. on general cargo, and four cents on bulk. These men are paid by the hour, and the charges are usually collected by the head loader, or *padrone*, who controls the pier. It is estimated that this graft, levied on approximately fifty per cent of all the commerce that comes into the port, runs between ten and twenty-five million dollars per year.

Worse, even those merchants who do not need this service are forced to pay. Should they refuse, their goods are damaged or destroyed, and their workers beaten up. In the end, they generally find it cheaper to pay.

Since the prevalence of crime in this district is driving business away, and threatens to ruin the port, the merchants have proposed a plan to the carriers to end the racket.

This evil can be easily combatted with the assistance of the transportation companies, inasmuch as carriers have the right to keep anyone off their terminals who has no actual business there. A letter recently addressed by the merchants to the carriers demands that loadings be controlled by those in charge of the freight companies of the piers, and that service be not forced on those who do not require it.

In other words, the merchants of this city only ask that they be allowed to pay for such labor as they need, at an equitable rate; with the assurance that the charge they pay covers only the actual labor involved, and does not help to support the parasites who fatten themselves at the expense of legitimate labor.

These abuses have been repeatedly called to the attention of the International Longshoremen's Union with which the loaders' unions, or some of them, are affiliated, but with no results.

The aim of the merchants is to induce the carriers to join them "in bringing all possible pressure to bear on the proper authorities." What success will crown their efforts to eliminate "the parasites who fatten themselves at the expense of legitimate labor" remains to be seen. Success is highly improbable, unless they can enlist the cooperation of the State and of the labor-union heads in the job of eliminating the corrupt politician. Racketeering is a successful business largely because it is protected by district leaders, many of whom have a mask, a blackjack, and a time-bomb for weekdays, but a full suit of the habiliments of holiness for Sunday.

Until the local authorities, headed by the police and the district attorney, can equip these sanctimonious banditti with a ball and chain, and a number, racketeering will continue to be a safe and profitable career. I sincerely trust that in the instance cited, the merchants will be able to smoke out the police and the district attorney, and goad them into action. But appeals to conscience and to decency will be like singing to a milestone. I advise them to lay in a large stock of goads; long, on the principle of the spoon used in supping with the Devil, and tapering to a keen but durable point.

It is scandalous that the initiative must be taken by

private citizens instead of by the police and the district attorney. But that the police and its law officers have failed to cope with the racketeers is fairly evident. Of all the explanations given by them, the excuse that they cannot find witnesses, or, that if found, witnesses are afraid to testify, is the weakest. It sounds exactly like the rejoinder of Dogberry's Second Watch, when cautioned against hot and untempered zeal. "We will rather sleep than talk," said that experienced official. "We know what belongs to a watch." Naturally, a racketeer does not post an engraved invitation to the police, requesting the honor of their presence the next time he extorts money, or throws a bottle of acid or a bomb. Nor does he implore John D. Rockefeller, Jr., or President Roosevelt to assist, note-book in hand, as untterrified witnesses, following him on his iniquitous rounds. Could all criminals and the witnesses to their crimes be easily caught up by that charming old lady, your grandmama, we might dispense with most of the police; but as it is, we must rely on them to catch a racketeer now and then, to round up the witnesses, and to protect them. If, in dragging the net to shore, they mesh a squirming mess of politicians, all the better for the community.

The thing can be done. It has been done in the Bronx, and occasionally in Brooklyn and Chicago. Last week, during the trial of a benevolent organizer of laundries in Brooklyn, who made a habit of using dynamite on recalcitrants when what he styled his appeals to reason fell flat, the chief witness for the State was observed, as he approached the horror of his tale, to take on a hue of pallid green. Shortly thereafter he was afflicted with aphasia, and it became evident that the unfortunate man knew no more of the matter in hand than the average bank director knows about his bank. Confusion reigned supreme, however, and the wheels of justice were distinctly heard to creak and groan, when, to cap his other afflictions, this chief witness suddenly became dumb.

But Judge Alonzo McLaughlin, on the bench, did not burst into sympathetic tears. Instead, he promptly reached for his first-aid kit, and out of it he pulled a nice cell in the jail. The patient rallied surprisingly under this stimulant, explaining that fear of being murdered was the sole cause of his many afflictions. On the following morning he told his story as well as the most robust of men could have told it. The result was that the benevolent dynamiter who had fairly cracked the welkin with protestations of his innocence, hastily put in a plea of guilty, and threw himself on the mercy of the court. I hope he falls far before he meets it.

The Longshoremen's Union is not playing a pretty part in the fight between the racketeers and the merchants. Last week Heywood Broun said that we used to think that the steel capitalists were arrogant, harsh, and knew all about their business, but at the hearings on the code they showed that they were arrogant, harsh, and knew nothing at all about their business. In fact, they were incredibly stupid, not only on their obligations to the public (about which they never did know much) but on current market conditions. Much the same can be said

of the Longshoremen's Union. In trying to hold up the public by refusing to come out squarely against the racketeers, they are stupid beyond all belief.

Under the Recovery Act, union labor is clamoring for full and permanent recognition, with much more than a good chance of getting it. At the same time, the thugs and extortioners in the unions are giving the public an argument that it can appreciate, against according that recognition, or any part of it. Assuming that he can read, the boss of the Longshoremen's Union must know that in the drive against crime now being led by Raymond Moley and Joseph B. Keenan, special assistant to the Attorney General of the United States, the major objective is racketeering. If he does not know even that, it is the business of the American Federation of Labor to see that he, and every union leader like him, is removed from his lucrative position, and put to school.

In some quarters these criticisms will be taken as an attack on the unions. So be it; I was not born in a wood to be afraid of an owl. Undeterred by brickbats I have defended organized labor for more than twenty years, and now I am old enough to know a hawk from a hand-saw, a labor-union man from a rascal who is a parasite on a union. I am also careless enough of possible consequences from racketeer and capitalist to write what I know. Every true man's apparel fits your thief, and it is the business of every true friend of organized labor to tear that apparel off.

Education

School Bells Ring

JOHN E. WISE, S.J.

IT will soon be time to send the children to school. Perhaps it will be their first venture. It may mark the step from the eighth grade to the high school. Perhaps it will chronicle the change from school to college days, when the proud high-school senior who, for all that he must wear a freshman cap as a symbol of lowly station, still feels himself in a society far above the proletariat.

What thought have we given to the school for our children? Will it be the nearest school, making geographical considerations of first importance? Is it to be the school chosen by the local social leaders, or the school in which expenses are smallest, or the school which will "keep" the child, so that mother may once more become a debutante? All these considerations may and, unfortunately, too often do sway the parental choice.

But other considerations are of infinitely higher importance. To give some of them point, I may be permitted to say that of my twenty-two years at school, eleven were spent in public and eleven in private institutions, Catholic, to be specific. That experience gives me an opportunity to compare the two. It seems to me that throughout my years at grammar school and high school, I had no motives in life. You may say, of course, that few youngsters have any motives or goals in life other than those haloed by the silver buttons of a six-foot fire-

man, or by the glory of a big-league shortstop. For adolescents rarely consider the future; they are, as Horace says, improvident. There is much leaping in their lives, but not much looking. In any case, after seven years in a grammar school and four in a high school, I had no goal in life. What if these years had been spent in Catholic schools?

I know that my outlook would have been wider, more definite. Either I should have completed my planning, or I should have realized the necessity of such planning, and so I should have entered college better equipped for my work. Catholic teachers make you think about vocation, and the boys in their quieter moments ponder "doctor, lawyer, merchant, chief." As a teacher I can see that every day in my classroom.

To get away from the personal (but what follows is still based on experience) in the Catholic school the student is urged to participate in activities, to better himself in studies, conscientiously to apply himself to a goal in life, to spend his recreation in sunlight and air on the athletic field, to read good books, to be courageous in good living, to love and respect his parents, his country, and his Church. He may debate, write, or appear in the school plays; he may bellow through a megaphone at a howling, clattering mob in a football cheering section, or speak French once a week with three or four others of the more deep-thinking, spectacled students. But he must *do* something. It is the spirit of the place. It is the Catholic tradition.

Thus far I have only said that Catholic students are more active than their fellows, and that their activity is more motivated. Personal experience is the main basis of the claim, but there are also other facts to buttress it. For instance, about one-half of the public-school teachers withdraw within the first five years, whereas the very large majority of parish-school teachers are "in for life" (*Catholic School Journal*, June, 1933, page 140). Nuns and Brothers are "career teachers," professedly given, body and soul, to Catholic education. Since their work is not a subordinate interest, they are probably more efficient.

But in all fairness it behooves one comparing Catholic and secular education to see both sides of the question. Are there any drawbacks to Catholic education? Yes; at times the facilities may be inadequate, since public schools and non-Catholic universities are more wealthy than our Catholic institutions. However, as regards the grammar school and high school this makes little difference. If the building is clean and possessed of the necessities, the work of education can satisfactorily proceed. Much the same may be said for the institutions of higher learning, though throughout the country our colleges and universities are excellently equipped.

One occasionally hears that Catholic education is not "practical" enough. It is said that the classical course, for instance, is a waste of time, and that too much stress is placed on religion. I leave to others the defense of the classics, but would remark here that the fallacy of American public-school education has not crept into American Catholic schools, namely, that every one should have the

same education. The classics are a worthy study, but not for all in the same degree. The average boy, through high school at least, should have some classical studies, so that he can learn the best thoughts of the greatest writers. He thereby gets an insight into history, and begins to think, and to know life. The growth that is education has been initiated.

The motto engraven in the library of Holy Cross College, has often been quoted. Both College and library were founded "That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John, 17.3). Thus is stated the purpose of education; happiness here and happiness hereafter, both of which depend on the knowledge and love of Jesus Christ. Therefore we teach religion in our schools. It is really not too much—two hours' class a week in high school and college, along with weekly Mass (more frequent in boarding schools), sodalities, and other devotions. The religious outlook and environment are the main things; not only the creed but the culture, as the Rev. George Bull, S.J., has expressed so clearly in his pamphlet "The Function of the Catholic College."

But "what is good enough for my neighbor is good enough for me." Laud as you will the praiseworthy features of Catholic education, and this may be the response. Propound as you will the need for a healthy spiritual environment, for wholesome activity the livelong day, and for sound motives to govern that activity, and your effort may still be futile. For with many, popular opinion is stronger than reason.

School bells ring again. Are we listening to those that tell nothing of God, or to those which are the echoes of the Sunday church bells calling us to serve and worship Almighty God? Catholic parents know their obligation under pain of sin to provide a Catholic education for their children. Dispensation, for just and weighty cause, is reserved to the Bishop of the diocese, and is not to be assumed on one's own authority. But it is not my desire to end on a negative note. The advantages of a Catholic education should be enough to make the decision for every right-thinking Catholic father and mother, conscious of their duty to the child.

Secular education plans for this world only, and so is essentially defective. President Hutchins, quoted in the *New York Times* (May 19, 1933), tells us that educators need have no concern for the student's spiritual welfare; that knowledge alone is the goal toward which his eyes are to be turned. Although Dr. Hutchins had in mind only the universities, he stated the practice of the average non-Catholic school. But the Catholic school, while training the student to meet and solve the problems which confront him in this world, never forgets that man's destiny goes beyond this visible world, and is not constricted by the limits of this time and space. Its ideal, therefore, is to seek the harmonious development of the whole man, body, mind, and soul. While it prepares him to be a good citizen in this world, it further prepares him for citizenship in that country which is the eternal Kingdom of God.

With Scrip and Staff

FOR the last ten years, wrote Ameen Rihani in the *New York Times* for September 15, 1929, the Near East "has been a school for mandate and parliamentary government. Both the mandatory authorities and the nationalists are still going through their schooling—and paying for it. They paid dearly at the beginning, because everyone started with the assumption that the hornbook spelled nothing but force. Hence the revolutions in Syria and Iraq." Since that time Iraq graduated from this school, and became a member of the League of Nations on October 3, 1932. Said the President of the League Assembly, M. Politis, on that occasion: "The present event shows further that the institution of mandates is not, as its detractors and those of the League may have thought, a hypocritical mask for annexation in disguise, but a necessary apprenticeship. . . ."

How Iraq felt about it was expressed by her Prime Minister, M. Noury Pacha el Said:

Situated, as she is, at the crossroads of the great trade routes, Iraq declares that she is fully sensible of the important role which she is called upon to play. Her sole ambition will be to continue her progress, to maintain and work unceasingly for the establishment of the most friendly relations with her neighbors, and to cooperate loyally to the utmost of her ability in the work of this great Assembly in the cause of universal peace and general prosperity.

What more could be said? Yet the disturbing news breaks that Arab tribes of King Feisal's kingdom are at their old practices, and have slain some 500 or more Christian "Assyrians" or Chaldeans in one of their fanatical attacks. Also that there is immense perturbation over this development in British governmental circles, whose first step has been to persuade King Feisal to postpone his proposed vacation trip to Europe and mind the folks at home. Naturally enough, Britain fears the sharp tongues of "I told you so's" among the Leaguers.

THOUGH the Iraq government is optimistic, and expresses the belief that the affair has been exaggerated and the marauders can be dealt with, Catholics naturally feel concern over the Assyrians, whose troubles in recent years have added to the martyrs' roll of the Church.

Working among the Assyrian tribes are the Dominican Fathers of the mission of Mosul. Father Raymond-Marie Tonneau, O.P., who began to visit them some six years ago, was appalled by their ignorance, due to the fact that so many of them had been Nestorians. Confession, consecration in the Mass, save once a year, Confirmation, Extreme Unction, sometimes the expression of consent for the marriage ceremony, had dropped out. Hence the teaching of catechism presented special problems. Speaking at the Mission Congress at Louvain, August 27 to 30, 1932, Father Tonneau told of the success which he achieved by the use of pictures and of the liturgical chants in connection with his instructions. These chants were still retained by the people, and served as illustrations.

Chants, pictures, and instruction were staged in the open air, in the little villages, where everyone could see the couple of sheets hung upon the walls of a house. If a child knew his catechism well, he was allowed to chant in place of the deacon who was accompanying the missionary. Similar work is being done among the Alawite tribes of northern Syria by the young seminarians of the University of Beirut.

THE most encouraging symptom in the Kingdom of Iraq, says the same Ameen Rihani, is the passion for education. "A constitutional government, with a parliament and a Cabinet, has opened the doors of opportunity to men of talent who in the past could only aspire to a place in the servants' hall of a privileged bureaucrat."

The American Jesuit Mission in Baghdad, capital of Iraq, is now giving young Iraqis the education that will enable them to make use of the country's opportunities, which are daily increasing owing to its importance as a center of trade and communication. The *Baghdadi*, "a desultory journal published at odd intervals" tells of the doings of the American pioneers. Analysis of its mimeographed pages leads to the conclusion that these educators have little of "the dust." But dust, plain and simple, is a plenty. Hence to complete a little picture of Iraq, I append the following from one of its young hopefuls:

This is the story about dust storm. If you see in our country a thing you do not see it only in a little part of the world that it is the dust storm. Every 3 weeks or 1 month or 2 days you see all the sky is covered by the dust storm, and the sky all change from the blue to the yellow. The wind becomes high. The mother at home shuts the windows. Sometimes the strong wind with the storm breaks the glasses of the windows. . . .

And when the dust comes you will see that all the things and rooms are covered with the dust. After if you will go away in the street you can't see a man or cars about 4 yards. And many of cars make excedent. You could not see anybody passing on the street everyone went to his house and hide himself into the room. And this dust very bad for the man whom are sick in the bed. If we close the door and the window we must open the light like the night.

After the storm they shine the sun. My parents was sweeping the house with a brooms and when they finished they cleaned the glasses and the cups and the jar and the water filter till they finished. Then they cleaned the carpets and they swap the room till they finished all the house. . . .

After that the dust came another time. . . . My friend, if they came in your country like this?

Well, if it did, we might conclude it was due to Mr. LaGuardia getting elected Mayor of New York City.

AFTER being blind for fifty years, E. A. Griswold, eighty-four-year-old pencil vendor of Dallas, Tex., was able to see, says the New Orleans *Times Picayune*, as the result of a violent sneeze caused by an overdose of snuff. A pressure on his head seemed to vanish, and he saw the blades of an electric fan whirling, saw wallpaper patterns, and read headlines in the newspaper; also noticed that the ladies' dresses were much minus what they were fifty years ago. Here the powder acted contrary to the blinding effect of Baghdad dust. At any rate, it was a happy excedent.

THE PILGRIM.

Literature

François Mauriac

JULIA KERNAN

IN June of this year, the French Academy elected to its membership a youngish man, tall and gaunt, in obvious ill health, who as the result of a serious throat operation has not spoken above a whisper for more than a year. During that year he has produced the two most important novels of his career, an autobiography of his childhood in the provinces, countless newspaper articles and criticisms, and has conscientiously discharged his duties as president of the Société des Gens de Lettres, a large association for the protection of authors. All that he has written has been colored by his religious beliefs; his life has been almost that of a *dévo*t. By believer and skeptic alike he is considered France's greatest living writer.

It is less than a year since the death of the small and fiery Bazin, long considered France's representative Catholic writer of the traditional school. The rather shrinking young man who has taken his role, though not his place in the French Academy (for Mauriac has succeeded to the fauteuil of Eugène Brioux), has nothing in common with him save the Christian Faith which animates the writing of one no less than of the other. Indeed, the style and originality of Mauriac are unique, as much a part of his personality as his bony hands and nervous though courteous manner. Imitation of his distinctive traits would prove costly to a young writer nowadays; neither his subject nor his viewpoint contain any element of popular success. His morbidity, his introversion, his provincialism make him all the greater, although these are the qualities which, it was to be feared, would long deprive him of his proper place in the appreciation of the Anglo-Saxon reading public.

But even those who in the past have been repelled by this strange and tortured genius, will now read to the end his novel "Noeud de Vipères," published in France a year ago, and just published in English under the title "Vipers' Tangle." This translation is a prize book of the Catholic Book Club, an honor that adds to the many honors and much applause that have already been bestowed upon the French original.

A knot of vipers in place of a heart . . . the very title shows that M. Mauriac has not abandoned the literary vein which he has chosen for himself. The vipers are those faults of the human heart, the seven heads of the eternal serpent. The leading character of the book is a disappointed man, whom fortune and professional talent have assured a superficial success, but who is warped and embittered by suspicion, envy, and avarice. He is the unloved man, for whom no one has ever suffered (or so he believes), in whom jealousy and a desire for possession have impaired every human relation. As a child he was jealous of his playmates, married he was jealous of his wife, father he was jealous of his children, old he was jealous of life, of those who do not know the meaning of

old age. And yet the torments of this miserable and inarticulate man find an echo in all human experience. Did not St. Theresa write, "God, consider that we do not know ourselves; we know not what we would; and ourselves draw away from our heart's desire."

In pages of surpassing analysis, the author arouses our pity for this man who shows himself the implacable enemy of his own family—a miser, scoffer, and unbeliever. Was he entirely to blame? Throughout his days his passions hid from him the light which might have changed his life. He was surrounded by mediocre Christians who fulfilled toward him the letter of the law, but denied him the warmth of its spirit—the wife who married him without love, his children surrounding him with fear and dislike and spying upon their menaced patrimony.

Yet there where his treasure lay, his heart was not. In the words of the author, "It was not money that this miser cherished, it was not vengeance that he craved. The real object of his love you will come to know if you have the strength and courage to hear this man until his last avowal interrupted by death. . . ."

There is nothing more stark in modern literature than the image of this old man writing his scornful confession, his letter that will not be read until he is dead, and knowing that the reading will be soon. He and his fortune stand alone against the furies of his mad egotism and his frightful solitude. His wife has estranged him from his mother—an event that happens to many men—but in his case the wife has not brought herself to him in his mother's place. He now knows that on his part he had never known how to make her love him. Estranged by his own suspicions, his children have joined the band against him. The family circle, that should enfold its warm protection around his age, is instead a beleaguering wall. And yet these children, scheming against him, are not monsters; nor is he utterly a monster. Here is merely the heart of man that has missed God and has not found the world enough. His heart is not where it should be, it is the compass deflected from its star; so, it is nowhere and it quivers, lost in emptiness.

In this extraordinary novel, so far removed from the familiar tradition of the "Catholic novel," M. Mauriac has perfected his style as well as his method. His writing is like a human voice and reproduces in all its shades, and with a moving fidelity, all the states of consciousness of the unhappy man he has so marvelously portrayed. He excels in the telling gesture, in the single line that suggests the entire contour. By this wise abbreviation, he encloses a twisted lifetime in a thin sheaf of pages. The labored Proustian analysis of another school seems dull after this fiery look which penetrates the dusk of the soul and simply sees.

Up till the present, most Catholic writers have specifically brought religious interests into their novels, set the problem before the reader, and treated these interests from a social point of view. They have constructed a framework in which the object was to prove that religion constituted a gage of security, of happiness for the individual, the couple, the family, or the State. This pos-

ing of a problem was in the best tradition of Balzac, the tradition of an apologetic from without, by the consequence. In "Un divorce" Bourget contrasts religious with lay marriage and shows the superiority of a union founded on supernatural motives. Bazin, in "Le Blé qui lève," treats of the superiority of a Christian syndicate over Socialist labor unions. Bordeaux and Barrès derive their themes from the decorative and social Christianity of Chateaubriand.

Religion in the external sense does not appear in the novels of Mauriac. Christianity for him takes on an interior meaning; for him as for Baudelaire, Christianity is to believe first in original sin and a fallen nature. It is to feel deeply that sin exists, to feel its weight upon the soul, and to know that it can be removed. If sin did not exist, the novels of Mauriac would not exist. From "Baiser au lépreux" to the "Mystère Frontenac" he has never failed to choose for his theme a bad, leprous world, a suffering world which needs a healer and Saviour. He sounds the depths of our old Christian world, and perhaps he over-emphasizes its dark and sorrowful side, but the novel of Mauriac is never a novel of the negation of God. In "Noeud de Vipères," where God is most absent, He is most present, by the starving need for Him.

To understand such traits in a writer's psychology it is best to go back to that writer's childhood and origin, to a provincial and Christian childhood like that of M. Mauriac. He was also a sensitive, a poetic child, and a child of the bourgeoisie.

The greatest novels in France are those written about the provinces. They are perhaps the least interesting to foreigners who, if they cannot have a happy ending which almost no Gaul is willing to concoct for them, insist at least on a gay bit about Paris life as they imagine it to be, or at least something airy and sophisticated in what they call the French manner. The novel in France is the province. It can be treated in almost any way; Mauriac does not create his Bordeaux and his Lourdes like Barrès his Lorraine, nor in that decorative manner in which Mistral constructed his Provence. He has chosen to make them felt from within. He has even made them horrible. His book "La Province" is terrible, and his "Chair et le sang" and "Préseances" are replete with bitterness. But the truth is this, he possesses not only the sense of his province, but of the province in general, in that poetic and divining manner in which Proust possessed the sense of Paris. His "Thérèse Desqueyrou" is the greatest provincial heroine since "Madame Bovary." But where Flaubert damns the soul of his Emma Bovary and has her take poison, Mauriac loves and saves his Thérèse, who is the murderer of her husband.

M. Mauriac writes his books in the form of a novel; he treats his subjects like a novelist; but the original idea of each of them is the idea of a poet. He is a poet as he is a Christian; he treats not of the exterior but of the interior. His art lives like himself in a world of souls and not in a world of movement.

The poetic memories of his childhood are preserved in his first books. The silence of country churches, the

familiar smell of incense and flowers, a chair being shifted on the stones, the evening light through a stained-glass window—all his prayers were impregnated with this personal poetry, and these noises and odors and rays of light have accompanied him since those first years. Long after he had published the canticle in verse which he calls "Les mains jointes," François Mauriac remained the first communicant in an ecstasy of happiness for whom spiritual reality was still accompanied by the frou-frou of silk dresses, the murmur of little children, the physical happiness of feeling that all was well, that one was in the state of Grace. This happiness could not always remain, although it grew and enlarged to the borders of adolescence, to be dissipated by those clouds and passions which are the price of manhood. But his childhood has always remained for him a sort of terrestrial paradise for which he has guarded a longing, "romantic and Christian years," he says, "from which I shall be an exile all my life."

His conflict dated from the time that he came face to face with the laws of his religion. Sin was no longer a lesson in the catechism; he felt its truth and its presence because he had received the painful gift of the poet to be associated in his nerves and in his heart with all carnal life. Nature, in which he had hitherto confided with trust, became an enemy, the most dangerous and tenacious tempter. If M. Mauriac has since given perhaps too large a part to Mammon, it is because he has followed no literary curb or influence, but has woven inextricably into his writing the real and profound life of his whole being.

Loving life in the passionate manner of a poet and a mystic, M. Mauriac is nevertheless a product of the old bourgeois society, that society which certain philosophers are accusing of sowing the seeds of its own death, and which an unparalleled crisis has caused to totter on the brink of destruction. Set down in this milieu, his destiny made of him the precursor of non-conformism, but a non-conformist in the midst of formalism whose natural characteristics cause him to render whatever justice is possible to the old order. His heart is devoured with inquietude at what he sees, and he is constantly irritated against the artificiality and hypocrisy of bourgeois life. But he is first of all a Catholic, and in France this means that a man is impregnated even before his birth by a very high and complete type of civilization. His disquiet comes from a very profound feeling that this civilization is about to be destroyed. Most people will say that it is because this civilization has lost its Faith. But M. Mauriac understands better the pathology of our times: he has known a society which, though it preserved its Faith, has lost its Charity. And it is in search of the greatest of these that he probes into minds and hearts, even of the most miserable.

REVIEWS

Napoleon. By HILAIRE BELLOC. Philadelphia: J. B. Lippincott Company. \$4.00.

Although Hilaire Belloc has won fame as a biographer, historian, essayist, and poet, he is certainly at his best as an authority on military tactics. Many critics consider his "Military History of the French Revolution" quite superior to anything

else he has produced. His treatment of Napoleon, therefore, as one of the Great Captains is bound to be of extraordinary interest and value. In order to give sense and direction to the story, however, the author has written the book in two parts: the first furnishing a survey of Napoleon's character and career, his underlying purposes and what measure of success crowned them; the second dwelling in detail upon those miracles of battle which stretched from Arcole to Ligny. There is a crystal-clear, fascinating description of the tactics employed in each engagement. The maps, which illustrate the principal maneuvers, might have been taken from Berthier's notebook. It is surprising that with all this emphasis on tactics there is so little space devoted to a study of Napoleonic strategy. The battles stand out in bold outline; the campaigns, apart from those in the Ligurian hills and in Spain, are passed over lightly, if not superficially. One would value an analysis of Wagram, Austerlitz, and Jena in the terms in which Belloc interprets the Spanish adventure, which "destroyed at a blow the unity of the Grand Army." In truth, Napoleon, by going into Spain, violated the cardinal principle of his own strategy: the united effort, the concentration of forces; the "invincible phalanx" was now fallen apart into two fragments. The author also notes that "something in Napoleon changed with his fortieth year." Hours of lethargy ruined his important plans for the convergence of his forces in Russia as later inexact orders were to keep Ney from completing the rout of the Allied army at Bautzen. As a result, the relic of the Grand Army was caught in a trap, the steel ring which Blücher forged around Leipsic. The interlude at Elba is scarcely mentioned. Compared to the classic treatment of John Holland Rose, Belloc's sketch of the One Hundred Days' campaign lacks depth and precision. Nor is there anywhere a key to the lightning-like mobility of men and material which link the name of Berthier with that of Ludendorff and Weygand as "Organizers of Victory." This is a regrettable omission. For Napoleon's Chief of Staff, more than any other of the Marshals, waved the magic wand over the three servants of success in war: secrecy, synchrony, and dispatch.

J. F. T.

Maria Theresa of Austria. By Dr. J. ALEXANDER MAHAN. New York: Thomas Y. Crowell Company. \$3.75.

Dr. Mahan is a physician who has lived in Vienna and knows the background of Maria Theresa's career. The book is interesting, for Maria Theresa was an interesting personage. The literary style, however, is marked occasionally by a certain amateurishness of expression. In outlining the important characters of the book, Dr. Mahan, as might be expected of a physician, seeks to discover in their ancestry the traits which color their own physical and emotional make-up. Unfortunately he has not such a deep understanding of such intangibles as the Holy Roman Empire, and in speaking of the Church he sometimes gives a wrong implication. He repeats the old saw that one of the reasons for the virulence of plagues was because the people believed they were sent by God and therefore it was useless to try any physical remedies against them. Aside from such colorings by the author the book is valuable, for it gives a good bird's-eye view of Maria Theresa and her time, and it is the only such book in English. It illustrates abundantly the unscrupulousness of the rulers of that day, and the errors of the military leaders.

W. C. S.

Child Labor. A Publication of the White House Conference. New York: The Century Company. \$5.00.

The purpose of the Subcommittee on Child Labor is to bring together the facts regarding the occupations in which children are engaged; the causes for their employment; and the effects, educational, physical and moral, upon the child. Further, the committee has brought together laws affecting the problem of child labor, their practicability, observance, and enforcement. The small income of the chief wage earner, the lack of sufficiently individualized curricula in schools and the absence of general legislative standards have been found to be the main causes for

the number of children engaged in gainful occupations. It is, therefore, urged that special attention be given to the problem of income, since an income sufficient to maintain a decent standard of living is basic to a normal solution of the problem; that some content of education that will meet the individual needs of the child in real development be found and provided in the schools; and that general legislative standards such as Minimum Age, Educational Minimum, Physical Minimum, Hours of Work, Conditions of Work, Employment Certificates, and Wage Minimum be set up for all kinds of gainful employment of children, and special consideration be given to the legal regulation of certain employments, such as agriculture, industrial home work, street work, and theatrical work.

V. J.

Religion in Our Times. By DR. GAUIS GLENN ATKINS. New York: Round Table Press. \$2.75.

A Protestant minister looks at the struggles, spiritual and material, of Protestantism in the United States during the past forty years and strives to record both the notable events and his own interpretation of them in this book. Dr. Atkins can claim to have had fairly close association with many of the chief movements and actors in the period he studies. For a running start he goes back to Colonial Calvinism and, after tracing briefly the intervening sections, gives a detailed account of Protestantism in this country since 1892. Loyal to Protestant ideals, he tries to put the best interpretation on his varying material, displaying pleasing good humor throughout and sketching men and things with many a vivid touch. It was a period of storm and stress, and Protestantism, being built on the sand of private interpretation, was badly shaken. Itself a revolt against established religious authority, it necessarily issued in disunion, vagueness, uncertainty, doubt, and—worst of all and characteristically Protestant—the gradual surrender of one truth after another. New forces and old—physical science, philosophy, biblical criticism, the war spirit, and man's natural tendency to the earthly and animal—all in turn and sometimes all in unison have battered at the walls of Protestantism, and under attack the defenders were hardly able to make up their minds whether they ought to defend those walls or welcome the new revolutionists as more enlightened than themselves. Dr. Atkins is often quite happy in his interpretation of isolated features of the Protestant scene; his failure to see the essential weaknesses of Protestantism must be attributed to life-long devotion to an ideal, even though the ideal be false.

W. A.

Reorganisation of Education in China. By C. H. BECKER, M. FALSKI, P. LANGEVIN, and R. H. TAWNEY. Boston: World Peace Foundation. \$1.00.

By a decision adopted May 19, 1931, at the May Meeting of the League, a commission of experts was sent to China to report on the present educational system in China, and also upon the possibility of international cooperation. This volume, which is their report, falls into two sections, one of which deals with the general consideration of education, the second with the different stages of instruction—namely, primary, secondary, and university education. The commission was composed of four Europeans, with three assistants, also Europeans. No Americans, no Asiatics were included. The report makes no comment on this one-sided aspect of the mission. The evidence collected indicates that there are fifty-nine universities in China recognized by the Ministry of Education, having in all (September, 1931) some 33,847 students. Apart from the question of finance which dominates the question of university and lower forms of education and will continue to do so for many years, there are basic matters to be taken into account. It must be obvious that Chinese education can not erect a scheme for its eighteen provinces by merely copying America or Europe, because China has already written its history and has absorbed and recreated its culture from those races which it conquered, as well as those which conquered it. These form part of its vital civilization. China is now merely passing from one stage

of development to another, during which process the various sections of its people will divide themselves into those who look forward, those who look backward into the past, those who experiment with non-Chinese ideas. From such an agglomeration of tendencies and trends, modern China will take such ideas, plans, and theories as are appropriate to Chinese mentality to build its own systems of government, education, science, and thus make a fresh and invigorating contribution to the stream of human progress. The volume is interesting, but thoroughly European in conception and presentation.

B. C.

Edwin Markham. By WILLIAM L. STIDGER. New York: Abingdon Press. \$2.50.

Dr. Stidger's book is, as he says in his introduction, not "presented as the final biography of Edwin Markham." It is written rather with the hope that the material gathered from primary sources may serve as an aid for all future biographers of the aged poet. For eighteen years the author has known Mr. Markham intimately. Besides, he has the full approbation of the poet himself for every statement he makes, for Mr. Markham informs us that Dr. Stidger knows his poetry and understands his aims and purposes better than any living person. The reader is, therefore, perfectly safe in taking this record as a guide to Markham's viewpoint on life and its multifarious ramifications. Commencing with the Markham ancestral and pioneering background, the volume gives us chapters dealing with the influence of nature on the poet's life, the growth of his poetry, an interpretation of his social and individualistic philosophy, and ends with an interpretation of the poet himself. One may not agree with Markham's philosophy and his religious outlook, which is strongly influenced by Swedenborg, yet he will see, in this man of eighty, one who stands foursquare for clean and sane living. Perhaps there is a little too much of hero worship in these pages, since we are told again and again that Markham is the greatest poet of his age and one of the company of the immortal few. Such a verdict is, to say the least, untimely; the final decision must be left to posterity. Many of Mr. Markham's published and unpublished verses find a harbor in these pages. And there is a good index to help the student desirous of getting a thorough knowledge of the poet and his works.

C. J. Q.

BOOKS AND AUTHORS

Advertising the Soviets.—Enthusiastic beyond measure is Harry F. Ward for the Soviet industrial scheme. In a good-sized volume, attractively made, entitled "In Place of Profit" (Scribner's. \$2.50), he recounts with tireless delight the mysteries of personnel management in the factories conducted under the Five Year Plan. Since his aim is to produce an appreciation, wearying statistics are omitted; dry details are generously interspersed with human-interest stories, emphasized by vivid italics, and the tone grows lyrical towards the end, where one is initiated into the Bolshevik future in which there is to be no more "boredom" or trouble or any of the cares of the terrible capitalist world. Dr. Ward is refreshingly frank in identifying the Communist party with the Soviet Government; though he is less ingenuous when he compares it with the "Jesuit Order," that "tortured and burned people for the good of their immortal souls." Little Communists, we learn, are happy when there is a strike pretty nearly anywhere; and individuals count for nothing anyhow.

Equally enthusiastic is another Western intellectual for what the Russian workers and peasants are being made to like. Ella Winter is the wife of the well-known journalist, Lincoln Steffens. With her inspiration is found in the Soviet revolution in moral ideals. "Red Virtue" (Harcourt, Brace. \$3.00) treats of human relationships in the "new Russia." Family ethics, or non-ethics; crime and punishment; and education of children are treated at length. The work is informative. From it one learns of the utter boldness with which sexual matters are discussed by and for the young. On page 163 this is made the occasion for quoting a

Freudian attack on religion. As for what shall come out of it all, the author has no precise idea: "we'll see!"

Of lighter weight is "Russia Day by Day" (Covici-Friede, \$2.00), by Corliss and Margaret Lamont. Considering the presumed independence of these two American observers, and the evident opportunities granted to them to see and enjoy the best of everything, it is strange how little they managed to leave the beaten track. They made, in general, the regular round, including the usual anti-religious exhibits, which they apparently relished. They were impressed in meeting such veteran propagandists as Dr. Frankwood E. Williams and Louis Fischer, and avoided wearying themselves with the unpleasant side of life. Their narrative is sprightly.

Ways to Health.—It is timely to read Dr. Egon V. Ullmann's "Diet in Sinus Infections and Colds" (Macmillan, \$2.00), since so many suffer from some form of sinusitis. It is refreshing to have a recognized medical authority call attention to the fact that "every one knows that our rooms are overheated, but no one seems to want the heat lowered." Dr. Ullman considers 68 degrees the maximum temperature for rooms in which we sit and work quietly. The importance of an alkaline diet, the restriction of salt, the use of fresh food, the reduction of carbohydrates and the virtues of fruit and vegetable juices are judiciously emphasized. The chapter on "Water Economy" alone is questionable. In an appendix 150 recipes and menus suitable for use in sinus cases are given by Elza Mex.

The purpose of Samuel M. Feinberg, M.D., F.A.C.P., author of "Asthma, Hay Fever, and Related Disorders" (Lea and Febiger, Philadelphia, \$1.50) is to furnish a guide for sufferers from these maladies and thus to secure their cooperation with the physician. In his own words, "It is to the best interest both of the patient and the physician if the former understands what the latter is trying to do."

What are the basic hygienic rules for maximum good health? The human body is a self-building, self-regulating machine. Inorganic mineral elements are demanded by every living cell. Specific vitamins are the explicit preventives of disease. The call for necessary nourishing foods and the needs of the vital processes are set forth in K. Elez's "The Road to Health" (Meador, \$1.00).

"Peace of Mind and Body" (Dutton, \$2.50), by William S. Walsh, M.D., is a practical and fascinating study of the welfare of human beings. The fact that it is written by a medical man of repute should inspire confidence in its pronouncements. As the author states in his preface, the book is intended for the general reader, and its title is sufficiently indicative of its purpose. While the book is valuable as a non-technical contribution to the literature on mental and physical health, it is particularly so for the collocation and presentation of its material. It would be hard to find a more comprehensive and satisfying treatment of the various elements—physical, mental, spiritual, and psychical—which make for tranquillity in this age of the strenuous life. Perhaps the most valuable chapter is that entitled "Love in Life." A more sane, safe, and understandable exposition of the natural relations of the sexes has yet to be published.

Homemaking Problems.—Fridtjof Okland has tried to give in popular form the scientific answer to the old question of sex determination. "Will It Be a Boy?" (Century, \$1.50) leaves the reader with a certain amount of definite data, but also with the knowledge that while great strides have been made by scientific investigators, there is very much yet to be learned.

Walker B. Gossett, M.D., has gathered much wisdom into his book "What the Public Should Know about Childbirth" (Midwest Company, Minneapolis, \$2.00). His style is clear, non-technical, and easily understandable. He covers the field adequately and his chapter "Moral Problems . . . in Catholic Hospitals" is a fine reaffirmation by a physician of Catholic moral principles. It will be a useful book for mothers, and may help them in en-

lightening their daughters when they are being prepared to enter on that most sacred career of marriage and motherhood.

For the Music Teacher.—A new collection of folk and art songs, attractively bound in a silver cover, presents interesting material, programs, notes, and pictures, which suggest correlation with history, language, and social activities. Because of this "Music of Many Lands and Peoples" (Silver, Burdett, \$1.52) will be much appreciated in music classes. A set of Victor records is available. In this new song book McConathy, Beattie, and Morgan, the authors, have followed the unit idea of study. The book is worthy of a place in the school music library.

Psychology and music terms heretofore kept poles apart have been brought together in "The Psychology of School Music Teaching" (Silver Burdett, \$2.50) by Murselle and Glenn. The four divisions of the book; The Foundations of Music Education, Factors in Musical Mindedness, How They May Be Developed in School Music, Executant Factors in Music Education, and Measurement, Materials, Aims, show how vast a field has been covered by the authors. Although exceptions may be taken to the peremptory way in which some of the best established laws of learning have been abrogated, this book is unusual in matter and will well repay a careful study by the intelligent music teacher.

Historical.—The seventy pages of the small volume, "The True Story of the Gettysburg Address" (Dial, \$1.00), by Joseph Tausek, may be read in a few minutes. It is a most interesting bit of work and has real historical value. It gives the last word concerning Lincoln's Gettysburg Address about which there has been so much speculation. The myths and errors are discarded, and the true story told of "the finest gem in American literature." And told in a most interesting way. It is distinctly a worth while book.

"In Scarlet and Plain Clothes" (Macmillan, \$1.75), is a history of the Mounted Police of Canada, by T. Morris Longstreth, told in lively narrative form approaching that of the novel, with an eye to youthful readers. It is very competently done; it keeps the glamor not unmeritedly associated with the Mounted Police, yet honestly gives a clear picture of the hum-drum routine and stern discipline of the Mounties' life. It is written with enthusiasm, without at the same time becoming a piece of propaganda writing; and it sets before the reader some high ideals which have historically been realized in one of the finest governmental services of modern times.

Pamphlets.—From the Queen's Work we have received the following pamphlets: "Has Life Any Meaning?" and "Our Precious Freedom" by Daniel A. Lord, S.J., also "Priest of a Doubting Flock" by Thomas B. Chetwood, S.J., (each 10 cents). From Our Sunday Visitor Press "Religion's ABC's for the Educated" by J. F. N. (10 cents). A recent arrival is a translation of Msgr. R. Fontenelle's "Little Catechism of Catholic Action" under the title "Catholic Action" (Assisi Office, Franciscan Convent, Merchants' Quay, Dublin, Ireland. Two pence). "Is Life Worth Living?" by Adolph Dominic Frenay, O.P., Ph.D., (5 cents) is from the Paulist Press. "The School and College Catholic Dictionary" (Wilcox & Follett Company) compiled by Edward McT. Donnelly, from the works of Father Henry Bowden of the London Oratory, for American Schools and Colleges. The Catholic Medical Mission Manual" (Catholic Medical Mission Board, 25 cents) is "to familiarize interested persons with the making and uses of surgical dressings, garments and equipment for the Catholic Medical Mission Board." "Illustrated Catechism for Little Children" by Alphonse Sausen, O.S.B., (St. Anselm's Priory, 673 Tinton Avenue, New York City) is for little ones of seven and eight years of age. "Radio Talks" delivered by the Rt. Rev. Msgr. William M. Farrell, over Station KFH, Wichita,

Kans., under the auspices of The Catholic Action Committee of the Knights of Columbus Council No. 691, Wichita, Kans.

Plays.—From the prolific pen of Will W. Whalen we have the following plays: "Scandal's Lash," "What Priests Never Tell," and "The Irish Sparrow" (White Squaw Press, Orrtanna, Pa. 35 cents each). Under one cover have been issued three Tekakwitha plays entitled "Tekakwitha, Lily of the Mohawks," "The White Flower of the Canienga," and "Tekakwitha Who Moveth all before Her" (Tekakwitha League, 141 E. 29th Street, N. Y. C. \$1.00). "Catherine of Sienna" is a play in five acts by Albert R. Bandini (The People Publishing Company, 40 Columbus Avenue, San Francisco, Calif. 60 cents).—"Everyman" is a morality play by Joseph Yanner (St. Bonaventure's College, St. Bonaventure, N. Y. 75 cents).—"The Cuckoo's Nest" is a comedy in three acts by John Guinan (Dublin: Gill and Son. 2/6).—"A Day With Our Mother" is a pageant drama in three acts by the Rev. Mathias Helfen (The Catholic Dramatic Movement. Milwaukee, Wis. 50 cents).

Adventures.—"Tunchi," the Shuara word for "witchcraft," is the story of Carl Liddle's adventures with the head-hunting Shuara Indians of the upper Amazon country in Ecuador. Mr. Liddle and his collaborator, David Thibault, in "Tunchi" (Century. \$2.00) have told the story of these strange adventures in fictional form, for fear, as they say, that no one would believe it if it had been presented as a straight narrative. Many colorful and dramatic incidents are scattered throughout the 300 pages of the book. The fact that the explorer falls in love with "Tunchi," the priestess daughter of one of the Shuara Indian chiefs, furnishes the slightly morbid romantic element in the story. If the authors have attempted to write a story based on something that would differentiate it from the ordinary jungle novel with its exotic settings and bizarre incidents, I would scarcely say that they have succeeded. However, there is a bit of character development, but the process seems rather laborious to the reader. Both Liddle and Thibault have been newspaper men and "Tunchi" mirrors the faults as well as the virtues of this kind of writer. The reader will find his pulse quickening when he reads the chapter describing the head-reducing rites of the Shuara Indians.

In "The Big Cage" (Century. \$3.50), Clyde Beatty tells the story of his young life as a trainer of wild animals in the circus. It is an exciting story, well illustrated, and graphically set down by Edward Anthony, who apparently has whipped into publishable shape Beatty's personal narrative. Beatty is a very profound and close observer of the nature and habits of beasts, and his narrative is replete with the craft and subtlety which man uses against the jungle beasts to subdue them to his will. This is a book to be read and enjoyed by all boys from eight to eighty years of age. The photographic illustrations are excellent.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ANNUARIO DELLA UNIVERSITÀ CATTOLICA DEL SACRO CUORE. "Vita e Pensiero."
CHIESA CALDEA NEL SECOLO DELL' UNIONE. L.A. Mons. Giuseppe Beltrami. Pont. Institutum Orientalium Studiorum.
GEORGE WATTERSTON. Julia E. Kennedy. Catholic University of America.
GREAT MEN OF SCIENCE. Phillip Lenard. \$3.00. Macmillan.
JUST JANE. Kay Mahr. \$2.00. Christopher.
OLD GIMLET EYE. As told to Lowell Thomas. \$2.75. Farrar and Rinehart.
RENFREW'S LONG TRAIL. Laurie York Erskine. \$2.00. Appleton-Century.
RITCHIE OF THE NEWS. William Heyliger. \$2.00. Appleton-Century.
STANDARD HISTORY OF AMERICA. Thomas Bonaventure Lawler. \$1.40. Ginn.
STILL WATERS. Margaret Nickerson Martin. \$1.25. Christopher.
THACKERAY. G. U. Ellis. 75 cents. Macmillan.
TIMBER TRAIL. THE. Maristan Chapman. \$2.00. Appleton-Century.
TWO BLACK SHEEP. Warwick Deeping. \$2.50. Knopf.
VIPERS' TANGLE. François Mauriac. \$2.00. Sheed and Ward.
WE MOVE IN NEW DIRECTIONS. H. A. Overstreet. \$3.00. Norton.
WOMEN IN THE TWENTIETH CENTURY. Sophonisba P. Breckinridge. \$4.00. McGraw-Hill.
WRITER'S MANUAL AND WORKBOOK. A. Paul P. Kies and others. \$1.25. Crafts.
YEARBOOK OF AMERICAN CHURCHES, 1933. Edited by Herman C. Weber. \$1.00. Round Table Press.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Good Banking

To the Editor of AMERICA:

As a banker of thirty years' experience I am prompted to write in regard to the editorial "Qualified Bankers" in your issue of July 22.

In suggesting a system of examinations for bankers, we could go one step further and establish certain qualifications to be met by those accepting appointments to supervise banks and bankers.

If the history of banking in the last decade has shown evidence of lack of training and honesty, the fault lies largely with charter-issuing authorities who have not properly examined into the qualifications of those seeking charters to establish banks. Furthermore, political appointees, as Bank Supervisors not having banking experience, have in many cases overlooked poor banking practices, including lax loan policies in going institutions when prompt action under proper supervision would have prevented heavy losses to depositors.

Mr. O'Connor's predecessor in office stated before a Committee of the U. S. Senate that if he had enforced the National Bank Act fully he would have closed fifty per cent of the National Banks in the country. Senator Carter Glass referred to that as an astounding statement. Such a condition may reflect unqualified bankers, but if it does nothing else it certainly meant a supervisor not qualified.

It is easy enough to place the depositors' losses in the laps of the bankers; but is not the individual to be criticized who conducts his banking where the banker is a good fellow, generous in interest allowance on deposits, liberal with loans, even ready to finance new ventures, but never ready in an emergency to meet depositors' demands? Insurance of deposits, supervisor examinations—these do not make good bankers, nor will character examinations, any more than they make good lawyers. Good banks are managed by men realizing a moral responsibility to so keep the depositors' funds at work in such forms of liquidity and investment that depositors' demands can always be met under any normal conditions.

Mr. O'Connor will serve well as Comptroller of Currency if he is scrupulously careful of the manner in which he issues charters for new banks.

Ridgewood, N. J.

ARTHUR J. MORRIS.

Higher Standards of Morality

To the Editor of AMERICA:

I was deeply interested in Mr. Connolly's article, "The Catholic as Novelist," in the issue of AMERICA for July 8. I find myself in agreement in almost everything he says, but I have long thought it a great pity that so many Catholic novels are really disguised propaganda for the Faith. Now that was not ever the case with the work of that remarkable novelist, Mrs. Wilfred Ward. When she brought out her first novel, "One Poor Scruple," it was widely read by the cultivated Protestant section of British society, because—though the leading character was a Catholic and the whole story turned on a case of conscience—she was a human being, I am tempted to say, first, and therefore even to those who did not agree with her "poor scruple" aroused an interest and sympathy.

It appears to me that there is scarcely anything in the world which could not be described in Catholic fiction, though I naturally do not include the description of sexual acts. But surely a novel dealing with average Catholic men and women and how their

Religion influences their lives from day to day is what is really wanted in the reading world.

What in these strange times we want the average reader to realize is that Catholics are quite ordinary people, but that their holy and supernatural Religion lays on them the pursuit of different and higher standards of behavior, especially with regard to sexual morality, than those which now (and I feel the *now* should be stressed) exists among the great mass of men and women both in Europe and America who regard themselves not only as civilized but as good people.

London.

ELIZABETH RAYNER.

Correction

To the Editor of AMERICA:

As a loyal Catholic, an enthusiastic reader of AMERICA, and a member of the New York State Education Department, may I call your attention to a grave error on page 410 of the issue of your paper for August 5 under the title, "School Costs." This article refers to "an investigation which showed that 21 district superintendents had one pupil, 67 had two, and 171 had three" to supervise. I do not know to what investigation you are referring, but the statement is most inaccurate.

In the first place the total number of district superintendents in the whole State is only 208; the total number of district superintendents listed in your article as having three pupils or less to supervise is 259!

In the second place, the smallest number of pupils for any district superintendent is not one or two or three as printed in your article, but 763; a condition found in Hamilton County, a sparsely populated county which has only one district superintendent for the whole county. Since the 208 district superintendents have 370,520 children under their supervision, the average number of pupils per district superintendent is 1,781. You may verify these figures by consulting the twenty-eighth annual *Report of the Education Department*, Volume 2 (Statistics), pages 72 and 73.

Albany.

MARY G. MCCORMICK.

The Common Variety

To the Editor of AMERICA:

I was passing through a fashionable small town over a week-end lately. It is a place of some anti-Catholic bigots, not a few Catholic high-ups, and a fair spicing of "common" Italians, the majority of whose children attend the only Catholic school in town. Very few, I was told, of the above-named high-ups send their children to the Catholic school, and it is apparently "because of those common Italian children." You see, the parents of these children are not yet quite high-up in the social scale. This attitude and overdrawn distinction between a "common" and an "elite" sort of Catholic can scarcely be truly Catholic. It seems rather Satanic and tells a very sad story even if we are quite optimistic about the future of the Faith in the United States. When shall we learn the dear lesson that the strength of the Church and of the Faith in this country lies virtually in the Catholic school? Is it at all likely that such Catholics who adorn the upper crust of society will send their children to the Catholic high school, college, or university later on? More than enough that our enemies are working incessantly to hurt and destroy Catholic education without Catholics themselves disloyally and wickedly boring from within. They know well that the best Catholic spirit, loyalty, learning, and tradition is being fostered and fashioned in the Catholic school. Not simply because religion is taught there but because of its philosophy and character and by reason of the atmosphere and special culture of the Catholic system. These advantages cannot be considered, however, so it seems to some in the light of the social prestige and better (sometimes) equipment and frills that obtain in the non-Catholic and often paganized school. The "high-up" way of giving up the Faith should not be referred to as a cause of leakage.

Brooklyn.

A NEW CURATE.

Catholic Subscriber Power

To the Editor of AMERICA:

Regarding the establishment of Catholic daily papers to offset the harm done by our pagan secular press I would like to make a suggestion. Why cannot the Faithful in large cities like New York, Chicago, and St. Louis, where they constitute a large percentage of the population, turn these secular dailies into papers that will be satisfactory from the Catholic viewpoint? Chicago has 1,000,000 Catholics, about one-third the population. It is not unlikely that about one-third of the subscribers to the *Chicago Tribune* are Catholic. So large a group, properly organized and represented, could dictate the policy of the paper in Catholic matters. Much smaller groups which were well organized have received justice from and have even controlled the larger societies of which they were members. Could not the same thing be accomplished here? The simple threat of withdrawal of subscriptions on a large scale would work like a charm, provided, of course, the Faithful are loyal and have confidence in those who would represent them before the paper. Unsound editorials, selection of news on a false basis of importance, and glamorous presentation of crime, divorce, and other sins could be quickly eliminated if only the giant would stir. Is it not possible that Almighty God allows the tide of paganism to rise because we who could stop it are too lethargic to use the power we have? Here is an excellent opportunity for Catholic Action. Not only would the Church cease to be misrepresented and inadequately represented before the American people by our great secular dailies but could actually begin to exercise influence over public opinion in a large way. This can be accomplished if the Catholic readers of secular papers will use that power which is theirs by reason of their subscription, based on the very elementary right that one does not have to purchase an unsatisfactory article. These papers can safely ignore the complaint of an isolated subscriber. But if a third or a fourth or even a tenth of their readers present a united front, they will be ready to talk business.

St. Marys, Kans.

GEORGE P. PRENDERGAST, S.J.

The Detroit Collapse

To the Editor of AMERICA:

In my article, "The Holding Company Evil in Detroit," in the issue of AMERICA for June 17, it was stated that the two bank-holding companies "were the outgrowth of the speculation mania," that "Pelion was piled on Ossa by the financial gods" and that "those directing the mergers took popular demand for the stocks and a share in the profits as an incentive for more pyramiding of corporations."

Senator James Couzens, in his testimony on August 17 said:

I want to make plain that the primary responsibility for the collapse of these banks was the orgy of high finance, the orgy of consolidations, the building of fictitious values and the creation of one holding company upon another. I know of no other city in the whole world where there was such an orgy of pyramiding of corporations and fixing of fictitious values and earnings.

Please note that the Senator used the identical term which I employed, "pyramiding of corporations."

In my first article I asserted that after the holding-company evil one of the principal factors was "a tremendous decline in the market value of real estate and bonds." Senator Couzens said: "It was in large part the depression that affected the assets of these banks here. I do not want to give the impression it was entirely due to mismanagement. Much of the blame is on the officials here, but a part was due to Washington in enforcing the law." The Senator explained that "at hearings before the Senate Banking and Currency Committee the Comptroller himself testified that he had not enforced the law because he was waiting, hoping there would be a recovery." Senator Couzens quoted Senator Carter Glass as saying on May 1, 1933: "The Comptroller of the Currency admits that if he had enforced the law he would have closed half the national banks of the country."

Detroit.

GEORGE MEDWAY.

Chronicle

Home News.—Just before leaving Washington on August 19 for Hyde Park, President Roosevelt signed fair-competition codes for the steel, oil, and lumber industries. The steel code is to remain in effect for ninety days, with a work week averaging forty hours in a six months' period. Minimum wages under the agreement were not released to the press. The lumber code set a forty-hour maximum week and minimum wages of 23 to 50 cents an hour. The oil code provided for a forty-hour week, with certain exceptions, and minimum wages ranging from 45 to 52 cents an hour. It is effective September 2, and provides for strict Federal regulation over oil production, in order to hold it in line with demand, and for a modified form of price control, with the President given discretionary powers to fix maximum and minimum price levels. On August 18, Donald R. Richberg, general counsel of the NRA, told the automobile manufacturers that they must eliminate their modified "open-shop" declaration, as the Administration would accept no qualification of the National Industrial Recovery Act. This was followed on August 22 by a joint statement by General Johnson and Mr. Richberg, more vigorous in tone, which was understood as a direct prohibition against "open-shop" declarations in industrial codes. They said that the words *open shop* and *closed shop* were not used in the Recovery Act and "will be erased from the dictionary of the NRA." Referring to Section 7 (a) of the Recovery Act, they stated that employers are forbidden to require "as a condition of employment" that an employe either join a company union or refrain from joining a labor organization of his own choice; that employes shall be free from the interference, restraint, or coercion of employers in the exercise of their rights established by the law. On August 21, the dressmakers' strike in and about New York was finally settled. A hearing was held on the retail-trade-stores code on August 22, and on the same day motion-picture producers and exhibitors filed separate fair-competition codes. A hearing was set for September 12. On August 21, Recovery Administrator Johnson said that he did not think the commercial banking operations were properly functioning in the NRA campaign, and he was understood to be formulating plans to mobilize Federal credit behind industries and trades enlisted in the NRA program. In a radio address on August 22, he announced that the first part of the Recovery program—that of putting the blue eagle on every employer's window—had progressed with heartening rapidity, and that the time was near for the second part, the task of "cleaning up the chiselers." The Federal Government's wholesale purchase of surplus hogs and small pigs, in the Secretary of Agriculture's plan to relieve the present glut and advance farm prices, started in Chicago August 23. The expense is to be met by a processing tax, beginning October 1, on other pork products sold to consumers.

—Missouri voted for repeal on August 19 by a majority of about four to one.

Soviet Famine Reports.—In spite of reports of the bountiful harvest this year, the price of bread suddenly and without public announcement was increased 100 per cent in all Government cooperative stores. In official circles this increase was explained as an effort to bring into alignment the price of bread in cooperative stores and the rates in the open market. At the same time, it was admitted that heavy loss of life had occurred in the past year due to a severe food shortage which, paradoxically enough, affected the grain-producing provinces, the Ukraine, North Caucasus, and the Lower Volga region in a special way. The loss of life was caused as much by actual starvation as by manifold diseases due to lowered resistance. It was estimated that the death rate in South Russia rose during Winter and early Spring to fully four times the normal rate. Added significance was given to these figures by the strict prohibition laid on foreign correspondents in Moscow not to travel anywhere in the Soviet Union without first submitting an itinerary and outlining the purpose of the trip. This was a new application of an old rule. According to an Associated Press dispatch several American newspaper men were refused permission to visit the harvest fields of the North Caucasus and the Ukraine. Officially inspired reports, however, stated that the grain-delivery program in these regions was far ahead of schedule and that the agrarian revolution, carried through at such a heavy cost to the Russian people, was at last a complete success. These official denials did little to counteract the impression made by Cardinal Innitzer of Vienna, who reported that thousands were starving in Russia and that there were on record well-authenticated instances of infanticide as well as of cannibalism. The food situation undoubtedly dampened the enthusiasm of 10,000 spectators who gathered at Moscow for the All-Union Aviation Festival, where the Soviet airmen set a record for mass parachute jumping. The dropping of a small caterpillar tank attached to an immense parachute was another feature of the exhibition. Discipline in the political sphere was insured by a thorough purging of the Communist party organization. Expulsions, not including reductions in rating, ranged from fifteen to twenty-five per cent of the total membership. Neither dishonesty nor economic heterodoxy played the part they did in previous dismissals. The principal test centered about conduct and social origin. The percentage of expulsions was greater in agricultural than in industrial areas.

Cuban Exiles Return.—From every American ship that touched at Havana since the collapse of the Machado Government dozens of Cuban exiles disembarked and were warmly welcomed by their countrymen. On August 22, Col. Carlos Mendieta and Col. Robert Mendez Penate, Nationalist party leaders in the rebellion of 1931, received the greatest demonstration seen in the capital since the opening days of the late Machado regime. It was

estimated that more than 50,000 persons thronged the streets. Through the huge crowd that welcomed them at the Caballeria docks the exiles were driven to the palace, where they were greeted by President de Cespedes. Later they addressed a cheering throng from the balcony of Hotel Inglaterra. On the same day 3,000 dock workers and stevedores returned to work, thus ending the strike which had paralyzed shipping in Cuban ports for seventeen days. The new Government began to maintain order and to prevent further loss of life and destruction of property. Public opinion, however, still ran high as the disclosure of further tortures and killings by the Machado secret police became public. To avoid capture, several of the most brutal killers committed suicide; others escaped to the country; others were arrested and held for trial. A gruesome discovery by members of the ABC Society, while searching for missing comrades, aroused the whole city. They dug from shallow graves the bodies of four Cuban patriots who had been hastily buried in a secret graveyard of the Machado police in the stables of the historic Altares Fortress. The skulls of the victims had been cracked, an indication that they had died under torture. One of the bodies was that of a popular student, missing for two years, Felix Alpizar. Twenty-thousand persons stood in the rain when he was laid to rest in Colon Cemetery.

Nazis Successful in East Prussia.—On August 23, the Junkers of East Prussia, whose vast estate holdings had been the chief source of grievance rankling in the stronger Socialistic element of the Nazi victors, adopted a resolution at Königsberg in which they proposed to divide their estates voluntarily, giving over land which the Government would assign as homesteads to the unemployed. Economic conditions which piled up debt on these estates, the pressure of public opinion, and the clamors of the victorious Nazis, produced this change of heart. President von Hindenburg, after resisting Dr. Heinrich Brüning and Gen. Kurt von Schleicher, who as Chancellors had attempted the same plan, finally yielded to Chancellor Hitler and succeeded in bring his fellow-Junkers into perfect accord. Reports indicate that unemployment is being continually reduced. The claim was made that the unemployment was reduced 1,000,000 in the past year. Some sort of agreement seemed near at hand for cooperation of Germany with the German Jews desiring to emigrate into Palestine. If the arrangements could be carried out such emigrants would be allowed to take with them their money and possessions. Much bitter feeling was manifested in Berlin over the approaching inquiry into the responsibility for the burning of the Reichstag in February. The Reich Supreme Court in Leipzig will handle the case probably in September. The preliminary examination of witnesses was conducted in Berlin. So strong was the belief that the Nazis themselves were responsible for the fire that many outside jurists were watching the proceedings critically. On August 17, it was reported in London that Dr. Daniel Mulvihill, of New York City, had been attacked and

seriously beaten by the Nazis because he failed to give the Nazi salute when the national song was sung. A formal apology was made at the United States Embassy in Berlin by Herr Alfred Ernst and a promise that the guilty parties would be punished. One of the troopers accused of striking the blow which felled Dr. Mulvihill was arrested by the secret police. While the foreign-exchange reserve was reduced over a million marks, the Reichbank reported an increase in gold holdings, making the ratio of reserve against outstanding notes 10.4 per cent at the middle of August.

Japanese Naval Maneuvers.—Emperor Hirohito led into Tokyo Bay on August 21 the largest armada ever commanded by any Japanese ruler. For several days the fleet had been steaming homeward at fifteen knots from the Bonin Islands, 700 miles south of Tokyo, where in a mimic clash of capital ships it concluded its grand triennial maneuvers against a "mythical" fleet sweeping in from the Pacific. The official account of the imperial naval review to be held on September 1 stated that the fleet now mobilized comprised 161 ships and 160 seaplanes. Its total tonnage was 847,766, compared with 703,295 at the 1930 review in which but twenty-two naval planes took part. The chief elements in this twenty-percent increase of tonnage are four new ten-thousand-ton ships, all completed in Japanese shipyards since 1930. In 1890 the Japanese fleet consisted of 32,328 tons, all built abroad. Today it is twenty-five times larger, and each single unit has been built in Japan. Although it came in a normal way at the end of the maneuvers, this tremendous display of fighting power was looked upon by many foreign correspondents to be a message from Japan to the outside world. They saw in it a declaration that Japan did not fear isolation by foreign Powers and intended to continue to protect its interests in the Far East, and by its own methods and strength to ward off interference from any quarter.

Wheat Conference Gets Reports.—Two committees of the international wheat conference at London submitted reports showing substantial agreement on some of the principal wheat problems. The resolutions submitted were intended to supplement the draft agreement before the Conference which proposed to discourage further exploitation of wheat areas, to encourage consumption, to improve prices, and to restore normal conditions in the world trade in wheat. The first committee agreed that the "international wheat price" mentioned in the third of the above proposals should be understood to mean the duty-free price in gold on the world market. The report of the second committee proposed that a temporary advisory committee be appointed to watch over the working and application of the agreements expected. Its task would not extend to the supervision of production. It was agreed that the four chief exporting countries—Argentina, Australia, Canada, and the United States—as well as Russia, should be represented on the committee, while the Danubian countries would have two representa-

tives. In the hope of further agreements Secretary of Agriculture Wallace of the United States stated that he would defer his announcement on the percentage of domestic wheat reduction to be required by farmers qualifying for benefit payments under the Agricultural Adjustment Act.

Arms Supervision Supported.—Prospects for the Fall sessions of the Geneva Disarmament Conference were greatly improved by the announcement that the United States was prepared to accept supervision and control of armament manufacturers by a joint international authority. The supervisory plan, originally proposed by the French delegation, provided for a commission to inspect the armed forces of alleged offenders. It was insisted in Washington that American acceptance would be predicated on the condition of a virtually disarmed world and as an integral part of Prime Minister MacDonald's plan of progressive disarmament. Since the latter plan provides for the immediate superseding of the armament clauses of the Versailles Treaty, it was receiving strong backing from the German Foreign Office. The French, on the other hand, were reassured by the news that President Roosevelt still stood by his offer to participate in a security or consultative pact. This satisfaction was deepened by an interview reported in the *Petit Parisien* according to which the President, although opposed to military action, was willing to approve economic sanctions against an aggressor nation.

Gandhi's Fast.—After three months' freedom, Gandhi was again imprisoned because of his refusal to observe the conditions regulating his political activities. The sentence passed upon him was a year's imprisonment under the Emergency Powers Act, which meant that he would not have the privileges granted him during his previous terms in the Yerovda jail. At his trial Gandhi asked the magistrate to place him among the lowest grade of prisoners. He declared that the system of government in India was utterly demoralizing the country and that the people were living in perpetual fear of loss of liberty and their possessions. "This to me," he said, "is an agony from which the only possible relief is to seek self-suffering. Hence, I am suffering all the resistance of a peaceful man." On August 6, Gandhi started his new fast "unto death," unless released unconditionally. During his stay in prison the following facilities were granted him: (1) he might receive newspapers and periodicals but no interviews for press publication; (2) he was not to see more than two visitors daily; (3) he might send instructions and contributions to the editor of the *Harijan Journal* thrice weekly; (4) he might be assisted in his work by a convict typist and would be given the necessary books for his work among the untouchables. On August 20 the weakened condition of Gandhi demanded his immediate removal to a hospital in Poona. On August 23 according to an official dispatch, Gandhi was released unconditionally, as the doctors of the Poona Civil Hospital informed the British Government that his life was endangered by

his continuous fast of eight days. Competent authorities stated that the Mahatma will again be arrested and imprisoned if he should attempt to resume his civil-disobedience campaign.

Blue Shirts Parade in Ireland.—In the course of an address delivered at Thurles, President de Valera declared that the National Guard, a Blue Shirt organization, under the leadership of General O'Duffy would be banned because the proclamation forbidding parades in uniform had been violated. The Government's attitude was outlined in Mr. de Valera's speech when he said, "We either have got to accept democratic rule, or else we inevitably will be thrown back on force. It is because we see in the Blue Shirts the beginning of such systems that we are never going to permit such a body to organize and be a menace, which I believe it could be." It was reported that on Sunday, August 20, parades were held in almost every town of the Free State. On August 22, Patrick J. Ruttledge, Minister of Justice, issued a proclamation outlawing the National Guard and re-establishing the military tribunal of five army officers to try political offenders under the recently invoked Public Safety Act. According to the terms of the proclamation, it was stated that anyone publicly announcing membership in the Blue Shirt organization would be liable to arrest and trial before the military tribunal. Military judges were appointed, with Col. F. Bennett as the head. Not deterred by the order, General O'Duffy on August 23 addressed a rally of the National Guard at Cootehill Town Hall, which eighty guardsmen in uniform attended.

Salvador Rejects Peace Treaties.—Another link in the system of world peace was broken when the Congress of Salvador passed a resolution declaring the Central American peace treaties of 1923 null and void. These treaties had agreed to limit recognition of governments to those established by constitutional means. The nullification was based on the fact that the treaties had not been registered with the Secretariat of the League of Nations under Article XVIII. Costa Rica denounced the treaties last year. If the other Central American nations approve the resolution of the Salvadorean Congress the way will be paved for the recognition of President Martinez of Salvador.

The time of school days is rolling around again, and Paul L. Blakely will recall it next week in "Why Send Children to School?"

The Federal provision for guaranty of bank deposits is beginning to receive attention again and Joseph O'Leary's paper on it next week will be timely.

September 8 is the Feast of Our Lady's Nativity and Francis P. LeBuffe will write of "Mary's Birthday."

The hosts will be gathering in New York next month for the charity convention and Eugene P. Murphy's "The Battle for the Poor" will prepare our minds for it.